The Universalist Leader
A Journal of Tomorrow

Boston July 16, 1921 Chicago

The Meaning of World Fellowship

WORLD fellowship involves the recognition of a greater actual solidarity and of more inescapable world relations than men have ever known before; it involves a world-vision which recognizes persons as the supreme facts; it involves thinking in world terms, without attempting to fence in national problems or national life.

We must extend our ideals to embrace the whole world. Either Christian ethics apply nowhere or they apply everywhere. We must gain a new universal respect for men and a faith in them that shall be free from class and race prejudices.

World fellowship must be based upon friendship, upon mutual self-revelation and trust, upon mutual self-giving, and upon a deep community of interests. We must take up again our great common tasks in science, history and philosophy, in art, literature and religion, for these are not class tasks, but great, human world tasks. They involve thoughtful sympathy with men everywhere, and reverent good will toward all. Relief funds are only a beginning of our world-wide obligation. Education is in essence a matter of world fellowship. There are no possible racial, national, or sectarian lines to be drawn in the true, the good and the beautiful.

Every ideal, capable of broad application, looks to world conquest, to the full fellowship of the whole race. We shall finally repudiate any religion which is not universal in its spirit and appeal.

Henry Churchill King.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Our statesmen of the Lusk type are greatly concerned about the education of the rest of us. Should we not be equally concerned about the education of our statesmen? If we could develop a race of political leaders who could understand economic and political questions, should we not be far on our way to the solutions we desire? These Lusk volumes are the sort of thing we have the right to expect from the sort of men we select to do our political "thinking" for us! Education is the solution of our problems, as this committee suggests. The question is: Who should be educated and who should do the teaching? (*Joseph K. Hart, in Survey.*)

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The best idealist is a very practical man, who does not fail to see facts. It is the idealist who thinks that there is a short goal who is a visionary. . . . The communists of Russia have tried the short cut to their goal and have failed. Lenine, in his Moscow speech, confessed the failure outright and said that they must abandon their mistakes. It is a very refreshing speech, the speech of an honest, courageous man. I wish we had statesmen who had the courage to stand up and confess that their policy is mistaken and that they must abandon it. Lenine has told the world now that his way to establish communism in Russia is not practicable. (*T. R. W. in Christian Work.*

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There is no useful end to be accomplished by continuing our present policy in Haiti. With the apparent willingness to sanction the kind of thing which made the German occupation in Belgium hated, we stand to lose something immensely more precious than everything we may in time collect. The worst of Haiti is not the effect on the Haitians—it is the effect on Americans. We lose something of our honor, and we blunt our national sensibilities in permitting it. The numbing of moral sense which is the inevitable effect of militarist occupation is a danger which no thoughtful American dares overlook. (*A. A. Berle, Jr., in the Survey.*)

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The idea that by restricting immigration you will prevent the influx of radical thought is altogether untenable. You can not confine an idea behind prison bars. You can not exclude it by the most drastic legislation. . . . Ideas can neither be shut in nor out. There is only one way of contending with an idea, and that is the old and safe American rule of free and untrammeled discussion. Every attempt to use any other method has always proved disastrous. (*The Searchlight.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Little work and little win.

* *

That man is wise who knoweth his own limitations.

* *

How short is the life of a man; how long the life of truth!

* *

The adventurer in thought preserveth us from the sodden mind.

* *

He pulls against an irresistible tide who tries to stop real progress in religion.

* *

The aviator may think that all should fly, but some must plant potatoes in the ground.

* *

The best way to make people serve is to make them so happy they will overflow in service.

* *

Your good preacher is not trying so much to fill your mind with thoughts as he is to make you think.

* *

The sermon that receives the approval of the faculty may fall far short of helping the ordinary congregation.

* *

King Henry V probably had in mind some modern church workers when he said, "I beat the bush and another takes the bird!"

* *

Do not try to put over the glad tidings of joy as if you were afraid, ashamed or angry; just be glad yourself; personality is about the biggest factor in preaching.

* *

The Minister and the Fraternities

An exchange calls attention to the fact of so many churches being formally visited by different fraternities for memorial services, and mentions also that one-half of the men are outside of the church membership, and most of these belong to lodges. Here is a condition which must be considered. All the great fraternities are centered about some form of religion, and religion is working through the order, and undoubtedly doing good, but it does not yet appear that any of them can serve as an adequate substitute for the church. They are auxiliaries in the spreading of the principles of religion, and with them there can be co-operation, so long as the self-respect of the minister and the church is not violated, and a just balance of worth and dignity are maintained.

Disarmament of the Children

It is a world-question, a question for full grown men and women, how to get the arms of warfare under control and finally abolished. But meanwhile we are cultivating the love of firearms in the next generation. Our high school scholars are trained in the manual of arms, often with real guns, and all over the country there are the so called military schools, some of them for boys not yet in their teens. We have made mighty efforts to make "a sane Fourth of July," and have curtailed many of the dangerous forms of celebration; but the "harmless pistol" has been invented which fires a "harmless cap," and if a bit does not go into the eye it *is* harmless. But it is a real pistol in appearance, and to see the tiny children marching up and down with a swagger, because of this harmless pistol in their belts, pulling it on every possible occasion to thrust in some one's face, should give us pause. We are selling in the stores without serious restraint revolvers that are the real thing, and though bought by reliable persons are liable to fall into the hands of irresponsibles, and lead to tragedy. We are all coming to believe in world disarmament, but do we really mean what we say? Are we beginning at the right end?

* *

THE SUPREME NEED

THERE were some inspiring sermons and addresses in connection with the Massachusetts State Convention of Universalists, and it was pronounced one of the best sessions in recent years, as every convention should be. We were profoundly impressed with the report of the State Superintendent, Dr. Leighton. Usually the official reports are listened to perfunctorily, and, if read afterwards, are read carelessly—a fate they very often deserve. But the report on this occasion was alive—not simply a record of the number of miles traveled and the amount expended for postage. It faced conditions frankly, made a brief but thoughtful study of causes, and disclosed a vision of the future.

A sort of text was made of the statement of Roge

Babson that "the supreme need of the world is less legislation and more religion." It would hardly seem necessary for a religious body to wait for a great business man to make this statement. But he has come at it from the other end, and bases his judgment upon conditions and not upon theories. Dr. Leighton accepts it as a self-evident religious principle, insisting that the cardinal principles of the larger faith are the principles for which the world waits.

With this conclusion of business and conviction of religion in harmony, it appears that more attention must be given to the religious element which is essential not simply to the life of the Church, but to the life of the world, and following that comes the inescapable demand upon the Church to so strengthen and enlarge its borders that it can project this element effectively into the life of the world.

We have not been doing this. We of the Universalist Church, holding a working interpretation of religion, have been losing members and have been conscious of waning strength, up to within a few years, when something of the magnitude and importance of our mission began to grip our people and spur them to activity. One reason why our work has been ineffective is our lack of efficient organization in our local churches and in the denomination. We have not had the machinery through which to function, but we are getting it now, and the demand of the hour is that we put personal power into this machinery until we can turn out the goods.

We are on the way, says the Superintendent, and we are commencing to reap the rewards. The men are beginning to come in at the front door, and take their places in the ranks of workers with the women and young people. We are gathering numbers, financial and social and spiritual strength, we are going to recruit our ministry to fill our pulpits, and they are going to win full pews.

All because the supreme need of the world is religion, and the kind of religion which we have. Here is the spirit and voice of the new leadership which will lead us to victory when all of us get in line as loyal followers.

* *

HELP THE HELPFUL

HELPING the helpless is approved of all men; it is instinctive. It is the one spontaneous channel for the expression of the best in us. Helplessness invites to service. More and more are the helpless being cared for by wise and Christian methods.

In the long, long, but not so very long ago, there was bestowed upon a willing but not conspicuous worker a material benefit, as a fraction of what was due for long years of generous helpfulness. Not because he was helpless, but because he was helpful.

In after years it is entirely possible that this helpful one may become helpless, and command the quick charity of the big-hearted, but somewhere there was a financial genius who saw how, though helping the helpful, he was reaching the helpless, both the actual and potential. And, far more than the ordinary offering of charity, he was taking into partnership a living man and equipping him for larger service.

Under normal conditions there are more people who are not helpless than who are. The great majority are self-supporting and therefore self-respecting, but a great many of these who are doing their best and lifting to the limit to bring the world up, are themselves right on the edge, and sudden catastrophe may topple them over into actual want, out of the class of the helpful into the class of the helpless, where they may become objects of charity instead of possible partners in the work of human uplift. It is good to render charity to those who go over the edge, providing it can be done wisely, but it is better far to prevent them from going over. All around us there are cases where a little help to the helpful will make unnecessary a big charity to the helpless.

* *

GUARD WELL THE GATES

THE boundless kingdom! What are you talking about? How can a kingdom be boundless? It is obviously a paradox. It is not a "self-evident truth," but a self-evident impossibility to the mind submerged in mathematics, the heart fixed on the material, the soul set on any time clock.

A kingdom can not be defined without boundary lines. Smuggling would cease to be if there were no lines over which to sneak the goods. Tariffs all rest on these imaginary marks of admitted jurisdiction. Fortunes might tumble with a speed that even Wall Street could not conceive if the fiat territory of legal tender should lose its limitations. Police power and judicial authority, the various tax collections and military defense, are absolutely indescribable save in the terms of where they stop. Invasions could never be charged, or constitutions established, or statutes enacted, or legislatures convened, or laws enforced, or warrants issued, or official badges worn, or salaries paid for crown or state, if those little unseen lines should be erased from human vocabularies in which they have their only existence.

All these apparent necessities that demand delineated confines for a kingdom, and many more as obvious to the minimum of thought, are flatly contradicted by the Master's definitions: My kingdom is not of this world. The kingdom of heaven is within you. It cometh not with observation.

Yet we confuse the Church and Christianity by the Babel of boundaries, assuming the two to be synonymous terms. We incoherently discuss what one denomination or another shall concede for mutual annexation. With great dignity we debate imaginary lines within the concurrent jurisdiction of the overchurched and convene august assemblies to *consider* the potential, respective profits of federated co-operation and organic union.

Our ecclesiastical ambassadors enter into negotiations concerning treaties of peace and leagues of denominations gravely undertaking limitations that Jesus explicitly denied. Neither at this mountain nor yet in Jerusalem. Perhaps, as yet, we must, as in the stately form, attend upon these royally inconsequential affairs, or else go blind for inability to see the Master's boundless range. But is it longer necessary that we by public declarations impose our miserable inadequacies upon his name, when he so definitely denied these very things? Why not be honest with the Christ and frankly admit that the lines of demarcation are ours, not his?

The Wisdom of the Workers

VI. The Silent Influence of Pictures*

Elizabeth Lawrence Randall

AS a child, I recall going frequently with my father to call upon an old lady, a widow, who invariably invited us to "step into" the parlor, and while she and my father conversed about many things, I struggled hard to keep from sliding off the haircloth covered sofa, while my eyes were glued to a waxed wreath, framed, hanging between two front windows, and surrounding a portrait of the deceased master of the house.

The fascination which this wreath always held for me increased ten-fold when I learned that it had figured formerly, in all its pristine freshness, at the husband's funeral; but at length having torn my gaze from the wreath, I had only to look a bit to my right to behold an equally engaging phenomenon in the shape of a picture, where a large cross rose, as by magic, in the midst of an angry blue sea, with a beautiful maiden scantily clad in a pink robe, clinging to it rather nonchalantly, apparently undismayed, and perfectly dry! I trust I may not appear irreverent when I say that the inscription, "Simply to Thy Cross I Cling," always struck me as rather foolish, for what else could she do under these peculiar circumstances? And now, after all these years, I have only to close my eyes to see both these pictures as plainly as of yore.

In later life, I went to teach in a town in western Pennsylvania, where lodging had been secured for me in a private home. Upon being shown to my room, what did I behold but two large crayon portraits, very black and fierce, the paternal ancestors of my boarding-mistress, adorning two of the four walls! Plucking up courage, I asked if she would object to my replacing these pictures with some prints of my own. She looked rather surprised, but finally said, "Oh, I think not, though it seems to me the spare room is the place for such things!" I doubt not that you, too, have only to close your eyes to call up some picture, horrible or senseless, which in your youth, as it hung upon the walls of your home or church, deeply impressed you. Fortunate indeed is that person whose childhood was nurtured in an atmosphere of pictures suggestive of the best in art, which stimulated a love for the beautiful.

An encouraging sign of the times is that to-day in our public schools, from the moment the child enters the first grade till he emerges, a high school graduate, he finds continually before his eyes copies of the masterpieces in art, portraits of national heroes, and views of his own and foreign lands, to quicken his imagination and made study a delight. Public libraries, too, particularly in the children's department, have been quick to see the advantages of good pictures, and prints, framed or unframed, colored or in neutral tints, greet the child at every turn, while books, beautifully illustrated, are placed within easy reach of his hand.

I can not discuss here either the value or danger of our modern movies, but if parents remember the impressions, good or otherwise, of pictures upon their own youthful minds, how can they fail to concern themselves with the moving pictures upon which Mary, for instance, is gazing eager-eyed during three afternoons a week, and which are giving John such thrills and tremors that he can scarcely eat or sleep?

Our church schools would surely be failing sadly in their duty if they did not offer something, at least, to offset the "funny" pictures in the movies, and the still "funnier" sheets in the Sunday papers. The amount of time children spend in poring over the last named is truly appalling. Parents who would cry out in dismay if they saw their children devouring poisonous food, view with apparent unconcern their abnormal appetite for this sort of pictures. "Dicky Dippy" and "Mutt and Jeff" may serve in an occasional hungry moment, but they are decidedly unsafe for steady diet.

Realizing the seriousness of this problem, many of our church schools are decorating the walls of their rooms with a variety of sacred pictures, which not only beautify the room, but help the pupil to visualize many characters and scenes in the Old and New Testaments, where before only word pictures had sufficed. Perhaps from what the Franklin, Mass., Sunday school is doing and hopes to do, you may get an idea of what can be accomplished in this direction.

All of our pictures have come either as the gift of some particular class or person or by the use of our birthday money. The first picture which we purchased was Hofmann's head of the twelve-year old Christ, a picture which appeals strongly to the average Sunday school boy and girl. This occupies the position of honor on the front wall, directly behind the superintendent's desk. Next we bought the Bodenhausen Madonna, and "Christ and the Rich Young Ruler," and later, Zimmerman's "Christ among the Lowly," a beautiful picture, showing a humble home with Christ as an honored guest. To lend a touch of color, we hung on either side of this picture copies of "The Twenty-Third Psalm" and "The One Hundred and Twenty-First Psalm," better known as "I Will Lift Up Mine Eyes," both by Taylor. We hope in time to have others by this artist.

With the approach of the Easter season a year or two ago, we purchased Hofmann's "Christ in the Garden," and were fortunate to have given to us, as a companion-piece, "The Garden of Gethsemane," by Helen Morgan. This last is an exquisite thing in colors, a reproduction of the garden as it is kept up to-day by an order of monks, who dwell in a near-by monastery. Bright flowers bloom in profusion amid the ancient olive-trees. Comparing the first garden scene with the second, you feel indeed that "the wilderness and the solitary places have been made glad, and the desert to rejoice and blossom as the rose."

At subsequent Easter, we purchased "John and

*Address given at Massachusetts Sunday School Convention at Melrose, Mass.

Peter on the Way to the Tomb," by Burchard, and a beautiful copy of "Woman Why Weepest Thou?" Other pictures in our collection include "The Beloved Disciple," a scene from the Last Supper, showing John with his head upon the Master's breast, while Judas lurks in the background; "The Good Shepherd," sometimes called "The Ninety and Nine," a picture which I believe illustrates better than any other our faith in the universal Fatherhood of God; "Christ and the Fisherman," by Zimmerman; "Sir Galahad," which hangs by our honor roll; Sichel's Madonna; "The Sistine Madonna," that masterpiece of Raphael's, so famous that no school can afford to be without it, and smallest, but by no means least, a copy of Rubens' "Descent from the Cross," purchased in and brought to us from Antwerp Cathedral where hangs the original.

A class of young boys in our school worked hard to save pennies outside of their regular Sunday offering, and were finally able to buy "Daniel in the Lions' Den," their own choice, and a picture in which they take great pride. At their request it was hung in our main room, but in their own small class room they have a fine portrait of Lincoln, and intend to add pictures of Roosevelt and George Washington, and also a copy of Andrea del Sarto's "John the Baptist," a picture which appeals strongly to young lads.

In selecting pictures, we have not been unmindful of our Primary room. Miss Gutman's lovely picture of the sleeping baby, "A Little Bit of Heaven," hangs over the Cradle Roll, and close by is its companion piece, "The Awakening," while we have also in this room "St. Antony and the Christ-child," by Murillo, and "Innocence," by Sir Joshua Reynolds.

Did I but possess the purse of Fortunatus, I should buy "On the Road to Emmaus," Correggio's "Holy Night," "Isaiah and David," by Michelangelo, "A Little Child Shall Lead Them," "Christ's Entry into Jerusalem," and "The Parting of Ruth and Naomi," while, with the numberless Madonnas, who can say where I should stop?

It is well to have a generous supply of Perry pictures on hand. The children may mount them for temporary exhibition, changing the exhibition each month, each child being finally allowed to carry home his or her favorite picture. It is interesting to note the difference in tastes. From among the larger pictures, I select a different one every few Sundays, and place it on my desk, saying nothing about it until the children begin to notice it and ask questions. Then I tell them the name of the artist and picture, together with its history, if it happens to be interesting.

We use the Perry pictures also in connection with our music. We aim to teach the children not only the fine old hymns of the Church, but many beautiful songs based upon favorite classics. They sing some very lovely words set to Mendelssohn's "Spring Song," the "Barcarole" from "Tales of Hoffman," the "Intermezzo" from "Cavalleria Rusticana," and Wagner's "Evening Star." As they are learning each song, we place before them a picture of the composer. In this way we are doing our bit to offset the modern "jazz" music.

Among the Perry pictures are some sixty on the life of Christ. We have the children write stories about the pictures on the wall and encourage them to talk about them. Many of their sayings are worthy of their elders. One boy, speaking of "Christ and the Rich Young Ruler," with the beggars hovering in the background, said, "That picture always makes me think of Christ asking rich America to help poor Armenia." That remark alone was worth double the price of the picture.

To any school about to purchase pictures, I would suggest that you have only sacred subjects on the walls of your main room. Such pictures are so numerous that it is not necessary to resort to the secular. These last may be reserved for separate class rooms. By insisting on sacred subjects, you give a much higher tone to the room and establish a religious atmosphere. For many children, the Sunday school room is the only place where they get the impression of what constitutes an attractive and perfectly appointed room.

While holding strictly to the idea for which the Sunday school room was intended, there is no reason why it should not be light, airy, bright with flowers and flags, inviting with books and comfortably furnished. If you are burdened with cumbersome furniture handed down to you from the past, say nothing about it, but see to it that gradually, one by one, these pieces "silently steal away," while in their place appear modern work tables, screens, and maps that will add to the working power of the school. Thus, together with the beautiful and appropriate pictures on the wall, the church school will become a place which children will be eager to come to and loath to leave, a place, indeed, where young and old alike will delight to gather.

Rally Day, October 9, 1921

Final "Round Up" in Membership Crusade Before the Detroit Convention

THE summer vacation is upon us. Some churches are already closed. Most of them are running in low gear, and practically all will be vacationing by August first.

Before we quit for the summer, and certainly long before we commence in the fall, we should be planning our autumn campaign. To start in after the vacation without a plan of any kind will mean meager results or no results at all, while late, eleventh-hour planning will be a serious mistake.

Let us map out our campaign for next fall before we leave our posts of duty for the summer rest. By so doing we shall rest easily because we shall know just how we are going to start in when the church opens.

The first objective next autumn, previous to the Detroit Convention, will be Rally Day, the second Sunday in October, the ninth day of the month. During the season just closing we have featured the reception of large classes of church members the first of January, Easter Sunday and Children's Day. On these occasions the Crusade was given a decided im-

petus and the local church was greatly the gainer thereby.

Now then, Rally Sunday next October offers the very opportunity we are looking for to concentrate the entire strength of the parish on an effort to secure another large class of new members for that day. Could anything be better as a starter of a great year? Every church in the denomination will be anxious to make the best possible showing in membership gains by the time we reach Detroit. Why not make Rally Sunday the last and final round up before the Detroit Convention? Why not?

In the *Leader* for Jan. 22, 1921, the announcement was made that a beautiful banner would be awarded the churches making the largest gain in the group to which they belong. Look up the article and get the particulars. Then challenge yourself and your people to win the banner in your group.

Many a race is won during the last moments of the struggle by a brilliant spurt. Sometimes the winner is one who is far behind the bunch of leaders out in front.

Begin to mobilize your forces at once for a Crusade spurt that will wind up on Rally Sunday, Oct. 9, with the largest class of new members yet received. *You can do it.* The result? When it is all over you will not only say, "I have finished the course," but you will be in a position to say, "I have won the race."

Begin at once to plant this idea in the minds of your people. Having planted it, keep it alive. Bend all of your efforts on this one objective. Concentrate upon it. Make every road lead towards it. Your achievement will start you off on the greatest year in the history of your church.

By the time the church opens next fall we will send you some materials from headquarters which will help you, but begin to plan now for the great Crusade triumph on Rally Sunday, Oct. 9.

John Smith Lowe,
General Superintendent.

Our English Letter

From Our Special Correspondent

I HAVE just been reading the Prime Minister's speech delivered at the annual meeting of the Calvinistic Methodist Assembly, and am still in a state of perplexed bewilderment. Mr. Lloyd George solemnly "warned" (that is the word used by the principal Government organ) the Churches against taking any part in any of the present day social struggles save that concerning temperance, on the ground that such action "would inevitably divide and destroy the Churches for the greater purposes for which they ought to exist." The Prime Minister even went so far as to say, deliberately and dogmatically, that for Churches to express an opinion as to "the merits" of an industrial dispute would mean "stepping outside their legitimate functions and imperiling their greater influence."

The only excuse or explanation that can be offered for the above is that Mr. Lloyd George is physically and mentally tired. He brought us through the Great War. What we owe to his unhesitating optimism can never be told, and since then he has carried a burden that would have broken any man of smaller proportions. I think it is tiredness alone that explains this lagging step. Not so long ago Mr. Lloyd George preached the social gospel with enthusiasm, and earnestly sought the help of his fellow Free Churchmen in carrying out schemes for the relief of the "bottom dog." He was not content then that we should seek "to create the atmosphere;" he urged us to take sides and to lend a hand in getting things done.

If the religion of Jesus Christ has to do with any part of life, it must surely have to do with the whole of it, and in that respect it is not too much to say that it is either good for everything or for nothing.

I have just heard that you are to be favored very shortly with the presence of Dean Inge, and I am quite hopeful that he will find his American reception cordial enough to be described as "warm;" he will at any rate merit such a welcome should he adopt with you the line he has been pursuing and the tone he has been adopting here lately. He has been telling us, for instance, that the modern Labor leader "*probably* receives tempting offers from foreign powers," and that "no one knows how great his unavowed and unavowable sources of emolument may be." If *no one* knows, it seems somewhat daring—not to use a stronger word—for the Dean to speak as if *he* knew. When challenged by Mr. Arthur Henderson, who is not only a Labor M. P. but also an ex-Cabinet minister and a well known Methodist lay preacher, to produce some sort of evidence in proof of his disgusting insinuations, the cleric replied calmly that he had "nothing to say, nothing at all;" which is probably quite true in a sense somewhat different from that intended by the speaker. It is surely adding insult to injury to ask working men to come and listen to clergymen who overlook the most elementary amenities of debate and are so primitive in their ways of controversy that they turn a conveniently blind eye to the injunction, "Thou shalt not bear false witness against thy neighbor." It can not be too plainly stated that the recognized Labor leaders in this country are in character above reproach or suspicion, and that in patriotism they will compare quite favorably with the clergy of Dean Inge's Church.

It is just seventy years ago since our veteran Nonconformist leader, John Clifford, was baptized and received into church membership. It is some fifty-eight years since he commenced his memorable pastorate at Paddington (than Praed Street) Chapel, and to the delight of all his brethren in all the Free Churches he is still "going strong." John Clifford has never failed us in the day of battle, and when he ultimately falls it will be with his face to the foe. He has just been indulging in some reminiscences of old days and old ways, and, contrasting the then with the now, he said: "The style of the pulpit at that period may be judged by the fact that many ministers,

acknowledged great preachers, wore kid gloves as they preached. Very respectable people were the Dissenters of that day." One's only comment upon such a picture would be that kid is a non-conductor.

Among those recently honored by the King was Sir William Robertson Nicoll, the editor of the *British Weekly* and our most outstanding religious journalist. Dr. Robertson Nicoll has been made a Companion of Honor, but it is as well that people on both sides of the pond—and especially newspaper folk—should know that our most virile literary critic refused the Order of Merit at the time when the last honors list was compiled, and the reason for his refusal is one that in itself does him great honor. Thomas Hardy, the novelist, is a wearer of the letters O. M., and Sir William honestly felt that he was not great enough to share an honor equally with one whom he considers our greatest living writer. Some of us have always judged Sir William Robertson Nicoll to be a truly great man; now we have the satisfaction of knowing that our judgment was just.

I have recently returned from a brief holiday in Italy, where I found a distinct movement in being in favor of Sunday rest. The Italians have had a "Continental Sunday"—have had, in fact, more than enough of it—and to-day they are resolutely setting their faces in the opposite direction. For instance, most of their trains are now described in the timetables as "suspended on Sunday." The phenomenon is all the more interesting in that it is not in the most remote sense the outcome of a religious agitation, but is prompted solely by a sense of physical and social need. What the Italians are now seeking so earnestly to restore, Americans and English will, I venture to suggest, be well advised to think over more than once or twice before abandoning.

The Pair of Opposites---A Sermon Abstract

The Rev. Henry Victor Morgan

CARLYLE tells us that every moment is the conflux of two eternities. This is a very modern statement of the old Hindu philosophy of the "Pair of Opposites." The tendency of the uninstructed human mind is to swing to the extreme. You can scarcely state any one aspect of a question positively without seeming to do an injustice to another aspect equally true. Let one illustration from the New Testament suffice. In Paul's letter to the Galatians he admonishes us: "Bear ye one another's burdens, and so fulfill the law of Christ." And almost before the ink is dry, he adds: "For every man shall bear his own burden." At first glance, the last statement looks like a complete contradiction of the first; but a moment's sympathetic reflection will show the real meaning, namely: that we are to help bear our brother's burden until he is able to bear his own. To miss either aspect of the principle involved is to be an extremist. We must be balanced between the pair of opposites.

The same principle is involved in our relationship to God and in our relationship to our fellow men, between what God will do for us and what we are to do for ourselves. The dual aspect of this question is discussed by Emerson in two remarkable essays, "Self-reliance" and "Spiritual Laws." In the former, man is all. In the latter we are "to take our bloated nothingness out of the path of the divine circuits. Let us unlearn our wisdom of the world. Let us lie low in the Lord's power and learn that Truth alone makes rich and great." The union of the pair of opposites is found in his still more remarkable essay, "The Over-Soul," wherein we are told: "Ineffable is the union of man and God in every act of the soul." We find the same thing in the teachings of Jesus. Therein every valley is exalted, and man is made co-equal with God and told to be as perfect as his Father which is in heaven. The pinnacle of the life affirmative was reached when Jesus, speaking for the divine in man, said, "I and my Father are one." But, balanced as he was between the pair of opposites, he also realized "'I and my neighbor are one."

A Wholesome Letter from Scotland

Dear Dr. Bisbee:

The Book of the Pilgrimage has come into my hands and I have given much attention to it. I recall my American life when I am asked to think of Universalists. Murray was an Englishman and met a live American. I am an Englishman and my whole life was changed through my going to New England. Excuse me if I remind you that Murray was born at Alton in Hampshire. I was born at Godalming, Surrey, twenty miles from Alton on a tributary of the Thames, the Wey, which rises at Alton.

There is a sad disposition with Americans to give little thought to the old country. There must be Universalists landing at Southampton. Why not call at Alton on the way to London? It is an interesting old town. Before the war there was a disposition to make some public memorial to Murray in his native town. You think of Murray after he reached New Jersey. I can not help feeling that he is from a place where the primroses are in bloom and where now the nightingales sing.

Well, this volume is evidence that the sublime idea of the universal benevolence of God has been inherited and maintained in the United States.

The limit of the backward view except in the case of Murray and Potter is 1870. I do not call to mind any reference to events and persons earlier. I am obliged to go back to 1860. I have perhaps told you I was sent from Norwich, Conn., to take another person's place as delegate to the Universalist Convention in Boston. I suppose there are not many persons now alive in the flesh who were present at that Convention. It is admitted that Universalism is presented in a different way from what was in vogue

then. Personally, I think the careful correction of misunderstood passages of the Bible is the best way to reach the common people.

My experience with the Calvinists of New England was an excellent training for my work in Scotland. I am pleased to read the remarks of women with reference to the Rev. Caroline Augusta Soule. Her mission to Scotland was a magnificent effort, and when the unfortunate indifference to Britain's condition is removed from Universalists in the United States the story of her devoted service will be made known. I do not like to destroy her letters to me in which she detailed her work and her sufferings from "false brethren." If she had been ten years younger she would have held her ground equal to the man at Lexington, Mr. Parker.

Upon her own methods a good field is open for her work to-day, especially suitable for a woman, but it is not a commercial enterprise for securing financial results. Like an army in an enemy's country, abundant resources must be obtainable from headquarters.

One of the perplexing things in a mission is a change of plan forced by late comers into the field. Who will keep the letters of the first woman missionary to Scotland? I see her as she walked bareheaded on to the platform in my church, with the dignity and grace of a queen. She was everywhere received by refined and educated people with great approval—not that she was not equally at home in the family of the poor people who alone could afford to identify themselves with her as an evangelist.

Looking over the portraits in the volume I am reminded of the appearance of many of the ministers and laymen at the meeting in 1860. I have never shaved. I tried to use a razor when getting ready to start for Boston from Norwich. The result was not to my mind. On entering the assembly of Universalists I saw that most of the men had not shaved. It impressed me, and I have never attempted to remove my beard since.

You speak about Murray being a willing subject to American persuasion. I, too, was advised by Rev. Benjamin Whittemore to become a minister. No other person ever said the same to me. It was enough.

Now the war is over it may be possible for a Universalist to visit Scotland. I would be pleased to meet such a person.

Yours faithfully,
Henry Williamson.

Dundee, Scotland.

* * *

PARABLES OF SAFED THE SAGE

The Parable of Sure Things

THERE came unto me a man who inquired of me, saying, Hast thou a little money to invest? For I should like to let thee in on the Ground Floor. I have Inside Information upon a Sure Thing.

And he told me of a Corporation whose stock was selling Very Low, because the Management were Bearing the Market that they might themselves buy a Controlling Interest in it; and how they intended to Bull the stock a little later, and make it Very Valuable, so that he who bought now would make a Nice Little Roll.

And I said, If that be the little game of the Management, I will let them play it. I have long since ceased trying to beat men at their own game. For I have stood and watched the nimble Pea as it made its unobtrusive way from one Shell to another, and I have considered how many times I should have guessed wrong if I had guessed at all.

And he said, Nay, this is no Shell-game, but a Sure Thing.

And I said, There are several men Playing Croquet at the Poor House, and others who have Graduated from Business and now are Pitching Horse Shoes at the County Farm, who owe their present relief from the presence of the Madding Crowd to the generosity of friends who let them in on the Ground Floor of some Sure Thing.

And I said, Listen to me, and understand my position, whether thou doest likewise or no. I do not Gamble. I do not Speculate. I deal with a very few Sure Things, and these are among them:

A Dollar Containeth One Hundred Cents, and no More. It is easier to borrow an Hundred Dollars, than it is to pay back an Hundred and Six. The best way to get Money is to Earn it, and the best way to increase Money is to spend less than one earneth.

And he said, Those are Old Fogy Rules, and they will never get thee far up the Ladder of Finance.

And I said, Those rules and a few other Sure Things have kept me thus far with a safe distance between my door and the Wolf, and I have carfare and a meal ticket for some days in advance.

And that will still be true of me when those who trust in the Inside Information concerning Sure Things are playing checkers somewhere in an Old Men's Home for those who have Seen Better Days.

* * *

CALLING MINISTERS

The Rev. Herbert Frank Moulton

I have just made the following clipping from the *Utica Daily Press*, June 29, 1921:

> Rev. Perry J. Stackhouse, D. D., the beloved pastor of Tabernacle Baptist Church, has received a call from the First Baptist Church of Chicago.
>
> The church is one of the oldest and largest in the city and has an important work to do. The call is a flattering ing one, but it comes to Dr. Stackhouse entirely unsolicited and he had no idea of the circumstances leading up to it. He had not known that any committee had been to hear him preach and he was not invited to preach before the church.
>
> The call states that at a meeting of the congregation there was received the report of the pulpit committee strongly recommending that Dr. Stackhouse be called. The recommendation was considered and a motion that the pulpit committee be authorized to extend a call to Dr. Stackhouse was carried by unanimous vote.

I have made the clipping for two reasons and send it to the *Leader* for two reasons, namely:

First. It shows that one church at least knows how to call a minister without candidating. This Baptist church ought to be an example to many Universalist churches.

Second. The age long plan of candidating has been very bad for churches and ministers. Many a church has drawn a "blank" and many a minister has lost spirit and given up the ministry.

Lesson: Let us stop this age-long candidating plan that

has produced so many mistakes and failures, and use at least "horse-sense" as churches.

* * *

KANSAS STATE CONVENTION

The Rev. James Houghton

The fifty-first session of the Kansas Convention was held June 10-12 at Junction City. Delegates and visitors were entertained free of charge by the hospitable members of the Junction City church.

The Convention was called to order at 4 p. m., by the Rev. Fred A. Line, president, for a business meeting at which the sessional committees were appointed. At 7.30 p. m. a devotional meeting was conducted by the Rev. James Houghton, when the Rev. George A. Miller of Hutchinson preached the Convention sermon in a direct and forceful manner. The offering for the ministerial relief was larger than in previous years.

The Saturday morning session opened with a devotional service, conducted by Albert B. Redmond and Chester Routledge. The report of the credential committee showed an increase in the number of delegates over former Conventions. In his address, Mr. Line commended the splendid work which the churches of the state had accomplished both at home and in the mission field. The report of the treasurer showed the finances to be in good condition, with the permanent funds increasing. Much credit for this is due to the out-going treasurer, Walter Starcke, who has filled this office for many years.

Mr. Houghton, Southwest Superintendent, reported growth and progress for the churches in his territory. The Junction City church has doubled its working strength since the beginning of the Crusade, increased its membership sixty-seven per cent, and is fostering a thriving mission church in Eastern Geary. The Hutchinson church has cleared its indebtedness, made improvements in the church, and raised its pastor's salary. Many isolated Universalists have been visited, and enlisted in the work of the church.

At 11.30 Dr. John Smith Lowe gave an address on the Drive, the organization and work of the General Convention, and the Publishing House. In the afternoon Capt. Walter Buford of Fort Riley spoke on "Our Responsibility to the Church of Tomorrow." Letters of greeting were read from the Rev. E. Dean Ellenwood of Woonsocket, R. I., formerly of Junction City, from the Revs. Leon P. and Martha G. Jones, of Ruthven, Ontario, who once had charge of the Seneca church, and from Dr. Frances E. Brant of Ruston, La., formerly of Hutchinson.

Officers were elected as follows: President, Rev. Fred A. Line; vice-president, Hon. Loring Trott; secretary, Judge Seward Baker; treasurer, James F. Day; trustees for three years, Hon. C. W. Taylor and Chester Routledge.

The Convention voted to co-operate with the General Convention in conducting a church movement in Wichita; to increase the salary of the Southwest Superintendent; to appropriate $25 to the National Y. P. C. U. and $50 toward the expense of sending delegates to the Y. P. C. U. Convention, and also to aid ministers going to the General Convention in Detroit.

The Women's Missionary Society met Saturday afternoon, Mrs. Emma J. Kennard presiding. Reports showed a splendid increase in membership and activities. Mrs. Kennard, Dr. Lowe, and Dr. Tilden were the speakers. Appropriations were made to the work in Japan and in North Carolina. Mrs. Kennard was elected president, Mrs. Mabel A. Line vice-president, Mrs. Seward Baker secretary, and Mrs. Emily P. Buckner treasurer.

On Saturday evening, Dr. Joseph M. Tilden, of Lombard College, gave an address which met with great enthusiasm.

Charles H. Manley, Jr., superintendent of the Junction City school, conducted the Sunday school Sunday morning, following which Dr. Lowe gave an inspiring sermon on "The Revelation of God in Man." Two members were received into the church. The communion service was conducted by Mr. Line and Mr. Miller.

In the afternoon a service was held at Briggs Schoolhouse sixteen miles away, where Dr. Lowe and Dr. Tilden both gave addresses. The delegates came by automobile. After the service, the farmers' wives served an elaborate dinner, of which Dr. Lowe showed great appreciation, and which Dr. Tilden confessed "he had never seen anything like."

A platform meeting at 8 p. m., with the general theme, "The New Universalist Church," at which Mr. Line, Dr. Lowe, Dr. Tilden and Mr. Houghton spoke, brought the Convention to a fitting climax. Many who had been regular attendants at the Conventions for years, were heard to say, "This was the best we have ever held."

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MISSOURI STATE CONVENTION

The Rev. James Houghton

At Elmer, picturesquely situated at the foot of the tree-crowned hills which close in the fertile valley of the Chariton River from the broad prairies, the annual session of the Missouri Convention was held, June 17-19, during the warmest days of the season. It was here that the early pioneers of Universalism first took up their work in the Southwest.

The church, newly papered, painted and carpeted, was in readiness for the Convention. While the number of delegates was probably not so large as in previous years, the local attendance made up for it. There was a fine spirit of fellowship, cordiality and enthusiasm. Delegates and visitors were entertained in the homes of the parishioners.

On Friday evening, Dr. John Smith Lowe preached to a most enthusiastic audience. The Convention pledged its hearty co-operation to the General Convention. Missouri Universalists don't express their approval by hand-clapping, but they never fail to show it through the contribution box.

The reports at the business meeting Saturday morning showed a year of progress. In the afternoon Dr. Lowe again addressed the Convention. It was voted to form a Convention church; to create a state missionary fund; to raise the permanent fund, and to contribute to the expenses of the Southwest Superintendent and the General Superintendent. Officers were elected as follows: President, Dr. Benjamin B. Tout; vice-president, Ida M. Nulton; secretary, Mrs. Minta Stacy; treasurer, Fred N. McDavitt; trustees, Maud Garland, Wm. H. McDavitt, Wm. H. Livingston, G. E. Patterson and Oscar Webber.

Sunday's program included addresses by Dr. Lowe, Dr. Tilden, and Mr. Houghton. A dinner was served on the church lawn, which all enjoyed.

This session of the Convention marks a new era for Universalism in Missouri, much of the success and inspiration of which was due to the messages and counsel of the General Superintendent.

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PENNSYLVANIA STATE CONVENTION

The Rev. J. L. Dowson

The ninetieth annual session of the Pennsylvania Universalist Convention was held June 21-23, at Linesville. As is usual in the extreme western part of this great state, the delegation was not so large as when the Convention meets in a more central location, but what it lacked in quantity was made up in quality. The weather could not have been finer, though it might easily have been cooler, and the preparations for the comfort of the delegates and visitors were pronounced perfect. Everybody was impressed with the beautiful little church, the commodious parsonage and the parish house, surrounded by well kept lawns, and situated in the best location in town. The society of Cheerful Workers, who furnished dinner and supper for three days in the parish house, it was unanimously agreed, is well named, for a more cheerful group of ladies could not be found.

The president, E. M. Waller, the vice-president, George B. Jermyn, and the secretary, Loren C. Powers, unfortunately could not be present. The Rev. E. C. Sweetser, D. D., was elected president *pro tem.* and John O. Gakeler, secretary *pro tem.*

George Stratton, moderator of the Linesville church, welcomed the Convention, stating that the church had been dedicated thirty-three years before by the man now occupying the chair, Dr. Sweetser. Mr. Stratton marked the present occasion by donating $1,000 to the local church, the interest on which is to be used for the maintenance of Universalism in Linesville.

The session of the Sunday School Association Tuesday afternoon, presided over by Mr. Gartley of Philadelphia, was helpful and inspiring. Topics bearing on Sunday school work, discussed by such experts as Miss Sue Smith, H. E. Benton, and Clinton Scott, were full of ideas calculated to work wonders in this branch of our undertaking. "Sayles of Buffalo," as he signs himself, told of his work among the men of his parish.

The occasional sermon, by the Rev. Herbert E. Benton of Philadelphia, was an inspiring plea for unity in Christian effort. After the communion service an offering for the Gunn Ministerial Relief Fund was received, amounting to $25.25.

Resolutions were offered and adopted commending the wisdom of the Convention officials in establishing sectional superintendencies until such time as we can return to the policy of state superintendency; offering assistance to those who are trying to enforce the anti-liquor law; and urging the Government to take steps towards international disarmament.

The General Superintendent, Dr. John Smith Lowe, and Dr. Harold Marshall of the Publishing House spoke Wednesday afternoon on denominational matters, vital to the whole Church, and gave much needed information and explanation on questions relating to the *Leader* and the Drive.

In the evening John Sayles gave an address on "The Victory of God and the Universalist Church."

The following officers were elected: President, E. M. Waller; vice-president, George B. Jermyn; secretary, Rev. H. E. Benton; treasurer, C. W. Gabell Jr.; trustees for three years, Rev. Herbert H. Graves, John Wardell, and William H. Luden. Preacher of the occasional sermon, Rev. Clinton Scott. The Convention next year will be at Reading.

The Women's Missionary Society convened Thursday morning, when Mrs. Marietta Wilkins, National President, and Matsu, the Japanese protegee of the Association, gave addresses.

In the afternoon the Rev. Stanley Manning presided over the meeting of the State Y. P. C. U.

At 3.30 p. m. the hosts treated the delegates and visitors to an automobile trip to Conneaut Lake, seven miles away, and at 6.30 came the annual young people's banquet, at which Mr. Manning had the right of way, He spoke upon the value of Union work. The pastor of the local church, acting as toastmaster, introduced Dr. Sweetser, who gave some delightful reminiscences of his youth and entrance into the ministry, the Rev. Clinton Scott, who in his own vigorous, "let's do-something" style, pointed out where the cause of religious apathy lies, and Mrs. Wilkins and Matsu, who spoke briefly. Contrary to rule, at the close of this Convention there were more people present than at any other time. The 1921 Convention will be recorded as one of the finest ever held in the Keystone State, and as a glorious event in the annals of the Linesville church.

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IOWA STATE CONVENTION

The Rev. O. G. Colgrove

The sixty-ninth annual session of the Iowa Universalist Convention and auxiliaries was held in Waterloo, June 8-10, in the home-like little chapel near where our old church stood. The Rev. Otto Raspe and his good people had prepared well for our coming.

Wednesday evening's session was held in the first Presbyterian church where we were welcomed to Waterloo by the Mayor, N. W. Frisbie, one of our people, and to the church by H. B. Cropper of our State Board. The response was by President Galer. The sermon of the evening, "God and Man," by the Rev. John S. Lowe, D. D., was enjoyed by a large audience, following which was an informal reception to delegates and visitors.

The Sunday school session revealed progress and growth in all our schools with one new school added. Banners were awarded to the following schools: Membership, Waterloo; Cradle Roll, Mitchellville; and largest attendance, Osage.

Excellent addresses were given by the Rev. Harry Shook on "The Chicago Institute," the Rev. A. W. Altenbern, "Our Problems," the Rev. Laura B. Galer, "New Material," R. S. Galer on "What to Give a Bible Class," and L. V. Harpel, "The Function of the Bible Class."

Officers elected as follows: President, Rev. A. W. Altenbern, Osage; vice-president, Rev. O. G. Colegrove, Mitchellville; secretary, Mrs. W. H. Crooks, Boone; treasurer, Flora Rollins, Waterloo.

The Y. P. C. U. had a brief session. The officers elected are: President, Jas. Young, Webster City; vice-president, Marian Vance, Osage; secretary, Ella Dailey, Mitchellville; and treasurer, Kate Nordstrom, Boone.

The W. U. M. S. was fortunate in securing the National Secretary, Mrs. Marian Lobdell of Columbus, Ohio, who ably presented the larger interests of the women to the delight of all who heard her. She is a real inspiration in Convention work. These officers were elected: President, Mrs. M. O. Colegrove, Mitchellville; vice-president, Rev. Jennie B. Hitchcock, Osage; secretary, Mrs. Otto Raspe, Waterloo; treasurer, Mrs. J. E. Reid, Altoona. Our women made appropriations to assist in all branches of missionary endeavor in which the national body is interested, expecting to do likewise from year to year.

The occasional sermon by the Rev. Otto Raspe was an appeal for added loyalty to "your church and my church" in the year to come.

The banquet was attended by the entire Convention and was a "royal feast and flow of soul." The Rev. A. W. Altenbern proved himself equal to the occasion as toastmaster. The Rev. Chas. Snyder of Sioux City, Unitarian, Mrs. Marian Lobdell and Dr. Lowe responded with toasts.

The revival of the Waterloo parish by our Mid-West Superintendent, the Rev. L. R. Robinson, the bringing to our state of the Rev. Otto Raspe, and other signs of progress made this Convention a time of rejoicing. The Convention made appropriations for larger services and continued work at Osage, Webster City, Mitchellville, and Boone. Lombard College was well represented by Joseph M. Tilden, president, and his wife, of Galesburg, Ill. Hon. J. B. Harsh of Creston, newly elected commander of the G. A. R. of Iowa, honored the Convention by his presence and a speech.

Our Convention will pay the expenses of a representative at the National Y. P. C. U. Convention in Chicago, July 13-19, and $15 toward the expense of each delegate to the Sunday School Institute in Chicago in September.

Officers were re-elected: President, R. S. Galer; vice-president, Dr. F. J. Drake; secretary, H. L. Stoughton; treasurer, J. E. Reid; State Superintendent, Rev. O. G. Colegrove; trustees, C. N. Jenkins, L. V. Harpel, H. B. Cropper. We meet next year in Osage.

The Convention this year had the spirit of hope and was an inspiration to all, giving promise of a prosperous year to come.

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MISSIONARY INSTITUTE AT TUFTS COLLEGE

The courtesy and generosity of President John A. Cousens of Tufts College enabled the several Massachusetts organizations of our Church to plan and hold on College Hill, June 23-26, an Institute for study and demonstration along the lines of Home and Foreign Missions.

The first three days were devoted exclusively to classes for the consideration of the books which are provided by the Central Committee for Home and Foreign Missions for the season of 1921-1922. The books used and the class leaders were as follows: "The Kingdom and the Nations" (Foreign), the Rev. Nelson L. Lobdell; "From Survey to Service" (Home), the Rev. Frank O. Hall, D. D.; "Playing Square with To-morrow" (Home), the Rev. L. S. McCollester, D. D.; "Stay-at-Home Journeys"

(Home), the Rev. A. Gertrude Earle. In addition to these, special classes were conducted in Pedagogy and Methods by the Rev. Clarence R. Skinner and Miss Susan M. Andrews respectively.

Public meetings were held in the evenings of Thursday and Friday, the first being devoted to an illustrated lecture—"At the Gates of the New World and Beyond." The lecture is one of a Mission series by Underwood and Underwood, and was read by the Rev. U. S. Milburn. The Rev. F. A. Bisbee, D. D., gave an address the second evening. His long study of and his recent experience in the Home Mission field made his message forceful and timely. The challenge of the field couples with it the demand for a particular training for the work.

The men of the Church assembled on the "Hill" on Saturday afternoon under the auspices of the Massachusetts Chapter of the Universalist Comrades for an afternoon and evening of fun and inspiration. The young men's classes of the Melrose and West Somerville churches had a ball game, and next season the Melrose boys will expect a challenge from a similar club of one of our churches for the "Comrades' Cup," which they now hold.

The evening Mass Meeting will be remembered with pleasure by all who heard the cordial words of President Cousens, the practical and inspiring message of that moving missionary spirit of the modern Methodist Church, Bishop Edwin H. Hughes, and the first hand report of Japan's need in general and of the Boys' Home in particular, as given by the Rev. N. L. Lobdell after fourteen years' service in that field.

The cumulative force of the Institute found its fitting climax in the work of Sunday afternoon and evening with the Pageant, "Thy Kingdom Come," given by the neighboring Sunday schools under the direction of Mrs. Mary I. Chamberlain. The campus made a beautiful setting for the presentation of this pageant, the words of which were written by Mrs. Chamberlain, the Rev. A. Gertrude Earle, Mrs. L. W. Attwood and Dr. Huntley. Mrs. Huntley directed the singers, who were accompanied by a violinist and two cornetists.

This was followed by a vesper service conducted by the Massachusetts Y. P. C. U., with Mr. Ernest C. Jones, state president, leading. The address was by the Rev. Ashley Day Leavitt, D. D., of the Harvard Congregational Church, Brookline, and was a plea to the Church in general and the young people in particular to "Carry On."

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

JULY 24—SAUL PROCLAIMS JESUS AS THE CHRIST

Acts 19b-30

Paul's Period of Probation

To make a Paul out of a Saul is a gigantic task. The Damascus Road is a miracle in itself. Yet it is a miracle only in the sense of being wonderful. But things that are wonderful do not adequately qualify as miracles in the sense of the word ordinarily used. As we usually speak of scripture miracles, we mean something that is described so that its historical occurrence would violate all known laws, and constitute a human experience that never had occurred previously, that has never occurred since, and that, as far as human vision can conceive, will not be repeated in days to come. That is the miracle that thinking people are beginning to deem not only inconceivable, but absolutely inadequate for the essential foundation of belief in either Christ or God. But there is nothing in the tale of the Damascus road that may not be set down as the rhetorical description of an orator, enlarging the picture in a "close-up" size, so that people hearing may understand exactly how it seemed to the actors themselves. It would have been germane to a miracle, as the term is ordinarily used, for Saul's name to be immediately changed and for him to at once, and continuously thereafter, demonstrate his power as a preacher of the Christ, whom only yesterday (as it were) he had so vigorously denied. But God does not work that way, not being interested in conforming to the impatience of the human mind. Saul has his period of quiet meditation, which a real thinking mind always needs for a readjustment such as his. He goes to Arabia. For three years, whether all in Arabia seems a little uncertain (read Galatians 1 : 15-22), he was being prepared for his ministry. It would seem sure that he had some desert experience, in which he "conferred not with flesh and blood," but was alone with God. Compare the history of Moses, of David, of John the Baptist, and even of Jesus (at least for a brief time in the wilderness of temptation). God has His big men spend a good deal of time in preparation. Also He selects the school for them.

The Convert a Suspect

Commentators do not stress the word "straightway" as meaning that Saul appeared as a preacher in the synagogue previous to his sojourn in Arabia. The chronology is not explicit. Men who wrote the New Testament were under the impression that Christ was to make his second advent in glory and that the whole world was coming to an end soon, perhaps within their day, and that impression does not lend itself to historical accuracy, for soon any recorded data will no longer have any significance. Saul may have appeared in the synagogue, these very synagogues to which he had procured letters warranting his procedure of persecuting Christians, soon after his experience with Ananias. Perhaps he wanted to put himself on record at once, as new converts frequently do. Perhaps it was the treatment he then received that made him realize the necessity of Arabia and its quiet period of readjustment, that he might learn how to put his message across. There is no certainty either way. It is also as possible, in light of his other personal writings, that his appearance in the synagogues of the Jews followed the Arabian period (and that that was of the full three years duration). At any rate the fact is that when he comes to proclaim Jesus as the Christ he finds the audience suspicious of his sincerity. Jesus was received in the same way. "How knoweth this man letters never having learned?" "Is not this the carpenter?" Similarly, these to whom Saul would preach his vision: "Is not this Saul, the persecutor?" etc. The convert with a bad record finds himself a suspect. The prodigal does not get clear of his "red light" days all at once. Even with his robe and ring, the things of the far country have left their lingering memories which even sincere regret can not expunge, and which the critics with grim glee quite frequently recall. This is another painful experience that folks escape, who "remember their Creator in the days of youth."

Friends and Enemies

Perhaps the best proof to those Christians, who in astonishment first heard Saul speak on their side, that he was sincere and in earnest was the prompt reaction of those with whom he had formerly co-operated, who now became desirous of killing him. To them he was a deserter. These Christians had a hard job to accept Saul as a leader, but here again comes in a human complement to divine procedure. Barnabas becomes a spiritual god-father to the new convert. Barnabas was already an accredited leader. His word went a good ways. He was not jealous of Saul's ability, as is so frequently the case in organization work. He speaks a good word for Saul, telling them of how he knows that Saul has already made this same profession in Damascus, that therefore he is not to be considered as a spy among them but as one of their number. Then, with the testimony of Barnabas corroborated by the attitude of his former friends, these earnest Christians are convinced. Almost immediately there comes a time then they are to evidence their comradeship. Saul's life is in danger. They help him and doubtless save his life. Again the lesson of human efforts needed to make God's plans work. Christianity is not an automatic machine. It needs human engineers if its work is to be accomplished. Translate this very human experience of Saul into our own day. Men come out of the old traditions in which they have been reared. They have a vision of better things. They find out what they do not believe. Are we who know the larger character of God, His family and His work, not many times impatient with them that they do not at once comprehend the

positive, universal implications of their own repudiations? Do we realize that they need sometimes the desert period of quietude for readjustment? Are we ready to welcome their profession at its face value? Or do we look with some (sometimes ungracious) condescension on their teaching, also asking: "Is not this Saul?" etc. Yet our human helpfulness was never more needed than in their advent to unaccustomed environment. Illustrate the same needed attitude in our Americanization work. it works in Americanizing, so it works in Christianizing.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Nibbling Is Unsatisfactory

Some of the children of light are so anxious to be practical that they scamp the Christian philosophy of social conduct which ought to be their special contribution and produce programs of "social reform" which, though often excellent in themselves, have no intellectual or moral foundation. That fault, from which the Report of the Anglican Committee on Christianity and Industrial Problems was not wholly free, is the most insidious of all. The world has gone mad about technicalities, and the technicalities of social reform more than anything else. But it is precisely the disposition to treat the relations of men to men and the conduct of human beings in society as a technical problem, to be solved by the ingenious devices of social engineers, which is part of the moral disease to be exorcised by the exponents of the Christian tradition. What is needed is, in short, a blow at the heart, a criticism of the whole body of moral assumptions upon which our economic civilization reposes. No amount of nibbling at the circumference will excuse the Churches in the day of judgment for having failed to deliver it. (*Editorial in the New Republic.*)

A Concession on Exit

"Withdrawn after notice" will have a new meaning in Methodist terminology if a memorial adopted by the Newark Lay Electoral Conference should in due course become a part of the Book of Discipline. It is intended to relieve a church of the dead weight of members who wilfully absent themselves from its services and otherwise fail to keep their vows for two successive years. If they do not respond after being notified of their shortcomings and being visited by the pastor and two discreet fellow-members, the words "Withdrawn after notice" will be written after their names on the roll and they will no longer be counted as members. . . . It makes it possible for non-functioning resident members to break their church relations without the unpleasant notoriety of a trial on charges. (*Christian Advocate.*)

Do Jesus' Teachings Fit Our Times?

Why should Christian people ask whether the doctrine of Jesus fits the twentieth century? One great reason is that there is a neglected distinction between the individual sayings of Jesus and his doctrine, just as there is a distinction between the individual footsteps of Jesus and his way. We sometimes hear good people express a desire to put their feet in the very footprints of the Master. This is exactly what he feared that his disciples might try to do. It was expedient that he himself should go away lest his bodily presence hamper his Spirit. The tendency of Christian scribes to exalt the letter of Jesus' word, the form of his every act, and each circumstance of his career into a place of divine authority has often been as marked as that of the Jewish scribe to exalt the letter of Leviticus above the doctrine of Amos and Isaiah. So long as theologians try to compel their fellows thus, the masses of men will rebel. They will refuse to be bludgeoned even by a beatitude. The extreme pacifist, trying to cram all the gospel into "Resist not evil," does not convince us. We are not meant thus to be governed by injunction. The Old Testament teaching that God made man in His own image, a thinking, reasoning, responsible creature, and gave him a commission to subdue and rule the world of circumstances, was not abrogated by Jesus. It was confirmed and the confirmation stands. (*Editorial in the Homiletic Review.*)

Can the Movies Get the Church Habit?

The conservative element declares that the use of the motion picture for the dissemination of ideas and stories is undignified, and yet they watch the steady stream of their young people file past the doors of their churches and fill to capacity the picture theaters where they frequently witness spectacles that just scrape the edge of police ordinances. (*J. Ray Johnson, in the Christian Century.*)

Star of the Living Leader

The majority of well-educated Christians to-day no longer take these stories of the Wise Men and the Shepherds to be literal history. Yet they love them very much and hold them of great value, not merely as beautiful and poetic, but as enshrining truths of very great importance. When the view that they are not literal history is first accepted, there may attach to it a sense of disappointment, as when growing children learn the truth about Santa Claus, but very soon the disappointment vanishes in a deeper view, and all the loss is more than made up. . . . What the world needs to-day is not lip-homage to the historical Jesus, but practical living in his spirit, practical recognition of his ideals as the true ideals of life. We want our wise men to remember that wisdom can not reach its climax if it knows not how to kneel, nor realize its best until it learns to adore. . . . We must cease to represent Christianity as a religion that claims the surrender of the intellect and represent it as a religion that claims the consecration of the intellect and of every other power that man has in the service of the highest ideals. . . . Whatever our place in society, nothing can so enrich us as the attitude of adoration for all that Jesus Christ still stands for. He stands for humanity in God, for divinity in man, for purity and high character, for social justice and the glorious destiny of the individual and of the race. He stands, above all, for the love that binds the earth in one. . . . When we say that Christ is the need of the world, we mean that the Christian spirit and the Christian ideal are the need of the world. If in any other country this ideal and this spirit go by some other name, that is a matter of no importance. If Tagore, *e. g.*, would want to call it the Buddhist ideal and the Buddhist spirit we would not waste time in discussing whether that is historically justified. If we want to know whether a man believes in Jesus we are not going to ask whether he believes in Jesus; we will ask him whether he loves his neighbor as himself; and if he does, we know he believes in Jesus in the only way that is of any importance. (*Editorial in Christian Work.*)

Recognizing a Need Common to All

The need of the day is an educated Catholic laity. The Catholic magazine is the laymen's university. When are you going to enlarge its field of usefulness? (*Truth.*)

Trustworthy as Containing a Revelation

How can the Old Testament be of value if it is not all trustworthy history? (Answer) Inspiration has little to do with historical accuracy. The man who knows most of the mind and spirit of God does not because of that know mere historical data. Parable, allegory, drama and novel may teach most profound truth and not be fact at all. . . . The two great commandments are in the Old Testament. . . . Any one who really wants to find God through the Old Testament can do so. (*Church School Department, in the Congregationalist.*)

* * *

So much has been said about the "Pilgrim Fathers," and so many pictures have represented them as grave, white-bearded men, that it produces an intellectual shock to come upon an article by Sir Arthur E. Shipley, master of Christ's College, Cambridge, England, in which he gives their real ages. Of all those who came over on the Mayflower, only one was more than thirty years old. That one was Myles Standish, and he was only thirty-six.—*Youth's Companion.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE LARGER PRAYER

At first I prayed for Light;
  Could I but see the way,
How gladly, swiftly would I walk
  To everlasting day.

And next I prayed for Strength:
  That I might tread the road
With firm, unfaltering feet, and win
  The heaven's serene abode.

And then I asked for Faith:
  Could I but trust my God,
I'd live enfolded in His peace,
  Though foes were all abroad.

But now I pray for Love:
  Deep love to God and man,
A living love that will not fail,
  However dark the plan.

And Light and Strength and Faith
  Are opening everywhere.
God only waited for me, till
  I prayed the larger prayer.

Ednah Dean Cheney.

BUNNIES FOR BRAVERY

Helen B. Preston

THINGS were in a mess all around. Outside Mr. Rain was hard at it. You know what that means. And Mr. Wind, because it was March, was hard at it, too; while hidden slivers of ice made one watch his step on the road.

Inside was Mr. Bunny, so sick with a sneezing cold he was wrapped up in mustard plasters and quite buried underneath a heap of red bandana handkerchiefs. And he wanted something different every single minute. That's a way men Bunnies have when they are sick, you know. But it didn't make it very easy for Mother Bunny, especially as over in the cradle lay Brisky Bunny, cross and lumpy with the mumps, and tucked into a little bed was Flibbet Bunny, not quite recovered from the measles. So, taken all in all, things were truly in a mess that day.

"Not a turnip in the house, and the shavings for the fire well nigh gone too," worried Mrs. Bunny to herself. Aloud she spoke cheerily, "Well, children, there is nothing for me to do but venture out into the storm. We must have turnips and we must have more fire chips."

Mrs. Bunny's second and third sons (she had been blessed with four Bunny boys) stared at their Bunny mother. "Out into that storm, mother dear, and you hate the rain so! Oh! let us go instead, please, mother."

Mrs. Bunny scratched her head thoughtfully and gazed at her two healthy, happy Bunny boys. Flap, the younger of the two, had such a heap of mischief in his eyes they danced all the day through.

"I don't know," said she, "not you, Flap, certainly not you. Perhaps you may go, Bushy, if you promise to take care. It's a cruel day out, and I'm not sure it is wise to let you go at all. But they do need me here every single minute. Will you take care, Bushy boy?"

"Yes, mother, I'll take care," Bushy cried gleefully, only too eager to rush out into the wildness of this March day.

"And it is brave of you to offer to go," added Mother Bunny.

"I wanted to go with Bushy. I wanted to be brave, too," whimpered Flap, while tears, big disappointed tears, rolled down his pudgy Bunny face. "I want to be brave, mother."

"I am sure, dear, you will grow up into a brave, big Bunny some day," replied Mother Bunny soothingly.

"But I want to be brave when I'm little," groaned Flap. "Can't I be brave now?"

"You can try, Flappy, boy," answered Mrs. Bunny.

And he did, as you shall hear.

The light faded quickly in the snug house, owing to the storm. Mrs. Bunny lit a row of candles over the mantle and poked the last bunch of chips into a flame. The rain and wind together were making a monstrous to-do outside, as she glanced at the clock with a start. Five o'clock, said the time-piece.

"Mercy! where can Bushy be! It is a good hour since he went away—plenty of time for that errand and to spare."

"Are you anxious, mother?" asked Flap.

"N-o."

But she was underneath, just the same.

"Maybe he stopped to play with Jilly Bunny. O, mother, can't I go fetch him home? You *are* in a hurry for the chips, aren't you, mother dear," Flap wheedled.

Fifteen minutes after five, Mrs. Bunny owned she was just a teeny bit anxious. So she said, "Tell you what you do, Flap. Hop into your new rubber boots, and run down to the end of the garden patch. If you see Bushy coming, you can run right back to tell me—understand?"

"Yes, mother dear," cried Flap. Then out into the great storm in his new rubber boots went mischievous Flap, and he ran down to the end of the garden, and he ran down on to the road, and he never stopped running until he came pop up against a terrible sight, at least a half mile down the road away from his snug Bunny home. And a terrible sight it was, indeed!

A fine tree, one that appeared enormous at the time to Flap, lay uprooted by the storm across the muddy roadway. And from underneath that enormous tree poked two small Bunny hind-legs that looked mighty stiff and mud-stained and cold.

Flap's little heart jumped—you can guess how

hard and high. He leaped over the tree-trunk and saw—the face and body of Bushy lying as if asleep in a small pool of muddy water. Flap wanted so much to be afraid—to sit down there, then, beside Bushy, and cry hard; but he didn't dare let himself grow afraid and he didn't cry. He just kept repeating to himself, "Bushy isn't dead—Bushy isn't dead—Bushy mustn't die."

Then he gave a great jump against the tree-trunk and pushed hard—but it didn't move. He gave another great jump and pushed hard against the tree-trunk—but it didn't move. So he said aloud, "I must get the Beavers to help—they can help—they are so strong—they know how—they must help."

Without thought of fear Flap dashed into the forest away from the roadway, into a great place of darkness and moaning trees and uncertain foothold. He wasn't altogether sure of the way, but his Bunny sense helped him along. His little coat was drenched, his new rubber boots were scratched must dreadfully, and the way seemed so frighteningly long. But of course he never stopped, and he saw, all along the way to the Beaver dam, the face of his dear brother Bushy lying so strangely quiet in the muddy roadway.

This bad dream ended as bad dreams should in a wondrous relief as Flap reached the Beavers. They were so slow to understand, so maddeningly slow getting under way, but after a bit, to Flap's great joy, a procession of stout Beaver friends went along to rescue Bushy Bunny boy. Kind hearts they carried underneath their warm coats. And the fallen tree didn't lie long over Bushy's poor hind-legs, I can assure you, when they started in to work.

"There now! That was our job," said one. "Now we must go back. Your job, Flappy Bunny, is to hustle your brother home. That's not in our line of business. We are lumber folk," he grunted with a queer pride, and vanished off the roadway. The other Beavers followed him before Flap had a chance to thank them for their goodness to Bushy.

Now Bushy couldn't move, and Flap couldn't carry him. He wasn't big enough for that yet. But his brave little heart gave him such courage. Slowly and tenderly he commenced to roll Bushy in the direction of home where a terrified Bunny mother waited and waited. Flap worked so hard and so patiently, but it just seemed as if he never would get home with his silent, muddy bundle of Bunny fur. He stopped for a minute to take a long breath. That gave him more courage. Then on and at it again rolling slowly they went.

"Hallo there!" suddenly shrieked a familiar Bunny voice out of the darkness into the ears of weary young Flap. "Bless my heart! What have you there, Flap, my boy?"

The voice belonged to Dr. Brilliant Bunny, the best friend in the world to all sick and in-trouble Bunnies, as you shall hear. On his way to Flap's house he rode through the darkness in a brand new motor car just shipped from town that day. By the light of his little car, he had barely saved himself and Flap and Flap's poor bundle from a sudden and unlovely accident.

Well, of course, the story of the trouble got told in a hurry. Dr. Brilliant Bunny worked like a Beaver himself to bring life back into the apparently lifeless Bushy. He worked so hard he succeeded too. "As for his hind-legs," he confided to Flap, "he's young, and they will mend. A nasty smash-up, though, boy, a nasty smash-up." He shook his old head wisely. "'Tis your wits and courage that saved him, I vow," he added later, as the little motor car drove up in front of the snug Bunny house.

The excitement inside that house was tremendous. Father Bunny kicked his red bandana handkerchief into the fire-place, and, mustard plasters and all, rushed to the side of Bushy boy.

Measles and mumps were forgotten as the entire Bunny family watched Dr. Brilliant Bunny put those hind-legs into cunning little splints.

A neighbor arrived with a basket of wood and a bag of turnips. "I found them on the road," he announced quite mystified. "And I had an idea that they belonged to this sick looking family," he added, grinning.

"I did get 'em for you, then, mother, didn't I?" whispered Bushy without a groan as Dr. Brilliant continued work on his queer feeling legs.

"And I did get *him* for you, mother, didn't I?" echoed Flap.

"Yes, dears, you did," answered Mother Bunny happily. Two big tears rolled down her kind face. But nobody saw them because Dr. Brilliant Bunny finished his work just then and announced proudly:

"Give me Bunnies for bravery!"

* * *

SALESMANSHIP

As the boy who tended the newsstand was absorbed in reading a book, I hunted around until I found the magazine I wanted and then approached him. When I spoke to him he did not raise his eyes from the page, but held out his hand for the coin and dropped it automatically into the till. I said:

"Where's the change?"

"What did you get?" he replied, still without looking up.

I told him.

"How much is it?" he asked.

I said I did not know.

"Can't you read it on the cover?" he inquired crossly.

Thus admonished I searched the cover until I found the price mark tucked away in the hair of the pretty girl picture. When I told the newsdealer he tossed the change over the counter. One of the coins rolled on the floor, but I recovered it while the boy read on.

Curious to learn the nature of the book he was reading I glanced over his shoulder at the title.

It was called "The Science and Art of Salesmanship."—*Independent.*

* *

OR A FORD

A book agent approached a farmer. "Sir," said he, "those are mighty fine boys of yours."

"They are, stranger. The finest in this part of the world."

"I reckon you buy them anything they want."

"Why, sure, stranger; I buy them anything they need, whether they want it or not."

"Then, sir, let me sell you an encyclopedia for them. There's nothing else that will benefit them so much."

The farmer looked at the agent in astonishment. "Why, stranger," said he, "them boys of mine don't need no cyclopedia. They ride hosses!"—*Our Dumb Animals.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Annes. By Marion Ames Taggart. Illustrated. Picture jacket. $1.75.

There are so many Annes in Cleavedge that Peter-two calls it an Anthology.

Anne the first is Miss Carrington, a clever spinster with a kind heart that has somehow, as Mark Tapley would put it, got crusted over, and wrapped up in her nephew Christopher, familiarly known as Kit, whom she wishes to marry Helen Abercrombie, the handsome daughter of the ex-Governor. Helen is willing, but Kit is not, his choice leading him to Anne the second.

Anne the second is Anne Dallas, secretary to Richard Latham, the blind poet, "master of a style that could not be taught," and in love with Anne. "All soft browns was this Anne, hair, eyes, even the tint of her beautiful skin, warmly pale, clear, but of a shade that suggested a page that had lain under the sun's rays;" and she is sweet and dear.

Anne the third is the baby of the loving and lovable Berkleys—Peter and Barbara and their children—Joan, now Mrs. Antony Paul, with a little daughter Barbara named for her young grandmother; Peter-two; and last but far from least, Anne, a marvelous combination of mystic, dynamo and adorable child. At seven she finds her vocation, "setting beetles on their feet—it makes them cheerfuller," and applies herself to it so assiduously that she straightens out many tangles and is beloved by all—the other celebrity of Cleavedge, Miss Carrington calls her.

The book ends with a wonderful first night of Richard Latham's play, at which Joan "eagerly waited for the curtain to go up, but at the same time she was wondering if the nursery window was down," and much happiness. Even Miss Carrington's heart is warmed and she receives Anne the second into high favor—perhaps because her mother was a Wilberforce!

Alice Adams. By Booth Tarkington. Illustrated. Picture jacket. $1.75.

Mr. Tarkington, rebuking a hapless reviewer for calling this a story of "small town life," states that the scene is like that of "The Turmoil" and "The Magnificent Ambersons," "something between three hundred thousand and a million I suppose it!" and goes on to say, "I am still concerned with the great flux—the current of American life in which the families struggle, not knowing the floods and droughts themselves. The Adamses are in contrast to both the Sheridans and the Ambersons; the Adamses are always partially submerged and get only a glimmer of the material prosperity for which families struggle—though they work through to a spiritual emergency."

Alice Adams is a "right pretty girl," but lacks the background that money and position could give her—it is a real tragedy to appear in organdie and be conscious of the remark, "Oh, *organdie!* Nobody wears organdie for evening gowns except in mid-summer!"

Mr. Adams has been with Lamb and Company many years, and Mrs. Adams is constantly urging him to leave "that hole" and go into business for himself, even his illness is no protection against her tirades. Finally he is persuaded that a secret formula for the making of glue, which he worked out for the company, is his to use, and an impossible situation results, from which he is saved by the kindness of Mr. Lamb, who takes him home ill, for the second time within a year, and also declines to proceed against the son, Walter, who has helped himself to the company's funds.

An eligible admirer is unable to withstand the accumulating troubles, and when the curtain drops we see Alice mounting the stairs of a business college, determined to make her own way in the world. As she goes up, a window lets in sunlight across the darkness which seems prophetic of happier times to come, especially as it has been hinted that there may be a sequel.

Princess Salome. By Burris Jenkins. Illustrated. $2.00.

The author of this unusual novel, Burris Jenkins, is a striking example of the newer type of minister. Educated at Bethany and at Harvard, pastor of important churches in the Disciples' fellowship, later president of Kentucky University, he is now combining the ministry of a great church in Kansas City with the management and editorship of the *Kansas City Post*. Perhaps the most praiseworthy feature of the book is its vivid visualization of the times in which Jesus lived. We see Palestine, chafing under Roman rule, ripe for revolt, and disappointed in the coming of a non-military Christ. Few novels based on events of present day have a more thrilling plot than that of "Princess Salome." Familiar New Testament characters are introduced in entirely new and romantic relationships. How far the author is justified in going with these innovations is more or less a question of individual judgment. To some it will seem almost a desecration to find Stephen, the first Christian martyr, in love with Salome, the daughter of the wicked King Herod; and, again, to find Shaoul, the lover of Mary, sister of Martha and Lazarus, jealous of the girl's devotion to Jesus and her belief in him as the Messiah. The miracles which Jesus is reported to have performed are taken literally in the novel, and his greatness seems to lie more in his ability to perform these miracles than in the truth of his teachings and the wonder of his perfect life.

Scaramouche. By Rafael Sabatini. Picture jacket. $2.00.

A brilliant historical romance of the time of the French Revolution, as thrilling and vital as a modern novel, written by a famous historian half-English, half-Italian, —surely this might be called a "perfectly piquant" combination!

Burning to avenge the death of a dear friend, Philippe de Valmorin, at the hands of M. de La Tour d'Azyr, and to save Aline de Kercadiou, his godfather's niece, from becoming the wife of that aristocrat, Andre-Louis Moreau espouses the cause of the Revolution. After making fiery speeches he is forced to flee for his life, and joins a group of strolling players, taking the part of Scaramouche, a stock character in French drama, whose rogueries and witticisms he is by nature admirably fitted to portray.

The company having been stimulated to success under his skillful guidance Andre-Louis becomes celebrated as a duellist, and one after another of the aristocrats fails to return to his place in the Assembly from an encounter with his sword. He has many exciting adventures, the telling of which recreates for us France under the Terror, and which culminate in the intensely dramatic scene where the relationship of Andre-Louis to Mme. Plougastel and to M. de La Tour d'Azyr is revealed. Then there is a happy ending, and "each saw Paradise in each other's face."

Bouncing Bet. By Joslyn Gray. Illustrated. Picture jacket. $1.75.

Betty Pogany is so large for her twelve years that her Aunt Sarah, who is of the rigid variety that must have been born middle-aged, makes her dress and act like a grown woman when she should be a romping child. But through Tommy Finnemore's able presentation of the case to Mr. Meadowcroft a change is brought about, and Betty rejoices in Peter Thompsons, a hairbraid tied with a ribbon, and sensible shoes; and after she has walked to the Paulding High School and back, five miles daily, for a while, Bouncing Bet is no longer an appropriate nickname for her, unless because of the pink of that wayside posy in her cheeks, and Tommy pronounces her popular, pretty and thin! Tommy, by the by, is a character whose one enthusiasm is for magic,—it is the 73 bottle from which he successfully extracts the bottom.

Betty's devotion to her friend Rose Harrow, who has become blind through illness, is the center of the story. Unknown to any one save Tommy she takes Rose to a much-advertised eye-specialist who is a fake, so that her unselfish plans and hopes come to naught; but she is consoled, and the book ends with Mr. Meadowcroft's scheme for new methods of studying, and a party where Betty is lovely in a new frock and Tommy outdoes himself in tricks.

Young People's Christian Union

DIRECTOR'S DATES

July 20, Consolation Church, Ky.

July 21, Crofton, Ky.

July 22-31, Southern Institute, Chattanooga, Tenn.

Aug. 7-14, Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 8, Ohio State Board Meeting, Akron.

Sept. 9, Western Ohio League, New Madison.

Sept. 10, Southern Ohio League, Blanchester.

Sept. 12-17, Mid-West Institute, Chicago.

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CHICAGO '98, '12, '21

When this issue of the *Leader* goes out to its readers, the thirty-third annual Convention of the National Y. P. C. U. will be in session in the city of Chicago.

Perhaps many who read of it on this page will go back in thought to earlier Conventions of the Union held in the same city: to the great Convention held in the old St. Paul's in 1898, or to the smaller one held in the Church of the Redeemer in 1912.

The Convention this year will not be as large as were these earlier sessions, chiefly because of the greatly increased cost. In 1898 it cost $19 for the round trip from Boston to Chicago; this year it will cost almost $80. This is for railroad fare alone, and includes nothing but transportation. But it will be a good Convention, and it will not be small. There will not be a mighty host from New England, but the Unions of the Middle West that have been a long way from recent meeting places will have good-sized delegations present. A special Pullman will be run from Boston, and by the time it leaves Niagara Falls, it will be well filled with Unioners. Rhode Island will have the largest proportionate delegation of any of the eastern states, perhaps of any state.

Another factor in lessening the size of recent Conventions has been the diminishing average age of the members of the Union. There are few Unions in which there is any considerable number of people able to make long trips at their own expense. Probably a majority of the members of the Union are in school or college, and have little or no money of their own earning. A large number of the others are young men and women just out of school, whose earnings are comparatively small. Only a deep-set determination, rigidly held throughout the year, would enable one of them to accumulate enough unaided to finance a trip to the Convention.

But these young men and young women who will be in Chicago when these words are read, planning for their part in the work of the Church, will form a gathering most significant for the future of Universalism. Perhaps it would be too much to say that it will be more significant than the General Convention in Detroit; but it will be just as significant in prophecy as that will be in achievement and plans. When the Universalist General Convention session is held in 1941, its personnel will be distinctly reminiscent of the Convention of the National Young People's Christian Union at St. Paul's on the Midway, in 1921.

* *

Y. P. C. U. ARITHMETIC

Thirteen Senior Unioners plus ten Juniors equals sixty Senior Unioners. This miracle was performed in Cooperstown, N. Y., where Charlie Kramer is the minister and his wife was the Junior Superintendent until the Juniors grew up and became Seniors. Here is the story as told in the *Empire State Universalist:*

"Mrs. Kramer gave an interesting account of how their Union had been saved from an untimely death by the Junior Union coming to the rescue. There were only thirteen in the Senior Union when the Juniors were asked to join. Now those Juniors have brought in such a goodly number that the meetings are anything but dead. The Union numbers sixty now. A goodly number of these boys and girls came to a joint meeting held with the Union in Oneonta."

Another instance of this same kind of arithmetic comes from Olinda, Ont. Sixteen Seniors plus twenty Juniors equals forty-two Seniors.

These are not instances of juggling with figures to make a showing. They are cases where the members of the Junior Union have grown both in years and in experience to the point where they rightfully belong in the Senior Union; they have been graduated into the older organization, and because of their enthusiasm they have drawn in others like themselves until the number enrolled has been greatly increased.

* *

WHAT THE UNION IS LIKE

Although the Young People's Christian Union as a national organization is nearly thirty-two years old, and some of the state and local societies are older than that, and although many who now occupy positions of leadership in the Church, locally and denominationally, are Y. P. C. U.-trained men and women, there are several people who do not understand what the Union is like or what it does. Here is a testimony from one local Union contained in its annual report just received:

"We feel that the Y. P. C. U. Day observance as outlined and carried forward this year did a great deal for our Union as a whole and individually. It also advertised us as a body of serious minded young people even in our own church, where the people thought they knew all about us. Every one was surprised and inspired by the service conducted entirely by members of the Union. We need more of these chances to bring out the stuff that is in our boys and girls. We secured two boys and two girls as church members that day; also a boy who is not a Y. P. C. U. member joined the church."

A church that shows this kind of sympathetic appreciation of what its young people can do is on the high road to success. When those who now bear the burden and heat of the day shall rest from their labors, there will be in such churches a body of younger people who will take up the burden, and see that the works of to-day's faithful ones do follow them.

* *

AND ON THE OTHER HAND

Contrast with this the case of another Union in the same town as the one above referred to, which had raised a sum of money to assist one of its members to attend the National Convention of the Y. P. C. U. in Chicago. A few days after the money had been raised the parish had a meeting and decided that the money was needed more in the work of the home church than it was in sending a representative to the Y. P. C. U. Convention, there to be trained in the work of the church and inspired for the tasks whose performance will depend upon the young people of to-day a few years from now.

Stanley Manning.

Boston, July 6, 1921.

* *

For the Quiet Hour

I have always found help in a wise paragraph of Richard C. Trench: "Fit, square, polish thyself. Thy turn will come. Thou wilt not lie in the way. The builders will have need of thee. The wall has more need of thee than thou hast of the wall." "Seconds" may go cheap, but there is alsays a market for prime men. It will be found in the long run, and often in the short dash, that there is nothing more practical than a high and relentless ideal. And the ultimate and inestimable reward of work well done is the answer of a man's own soul in deep approval. Self-respect attends the outlay of one's total energy for worthy ends. The mere hireling, whether carpenter or king, is one who never tastes the pure springs of manliness. The solid soul who writes not alone on a crest, but on his heart, *Ich dien,* attains "a peace above all earthly dignities." "In the morning," says Marcus Aurelius, "when thou art sluggish at rousing thee, let this thought be present, ' I am rising to a man's work.' " And the Sage of sages speaks yet as he spake through the seer of Patmos, "*I know thy works.*" His "well done" will be the recognition and reward of all true men.

M. Woolsey Stryker.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

These clippings from the Kinston, N. C., *Free Press* will be of interest to those who are studying our Southern Mission Field:

UNIVERSALIST

"The Church of Good Cheer," Lenoir Avenue and McLewean Street. Rev. Alfred J. Cardall, minister. Mrs. Katherine B. Haskell missionary worker.

Special services in observance of Children's Day and "Flower Sunday," June 12.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Sunday school will meet at 10.45 instead of 9.45. Service for church and Sunday school at 11 o'clock. Exercises in verse and music with the special service of dedication and christenings. Brief sermon by the pastor, "The Potter and His Clay."

This service is designed for parents, friends and regular church congregation.

Regular evening preaching service at 8 o'clock. Sermon, "Better Times Coming." Midweek service on Thursdays.

The public cordially invited to all services.

Contributions of flowers are solicited by the committee for the morning service.

* *

REVIVAL SERVICES

Sunday afternoon at 3.30 o'clock Mrs. Lizzie McAdams will preach on "Unity," at the revival tent in North Kinston. Sunday night "Ten Ways to Hell" will be the subject. Sunday morning at 5 o'clock a special prayer service will be held at the tent. All are invited to help pray for the lost of Kinston. Mrs. McAdams will preach at the Free Will Baptist Church Sunday morning at 11 o'clock.

UNIVERSALIST SERVICES

There will be preaching at Smith's Chapel Sunday morning and at Pink Hill Sunday night by Rev. Dwight A. Ball, Universalist.

* *

BISHOP DARST COMING

The Rt. Rev. Thomas C. Darst, bishop of the Episcopal Church in the diocese of East Carolina, will preach at the 8 o'clock service at St. Mary's Church here Sunday evening. Bishop Darst visits Kinston once or twice a year, to administer the apostolic rite of confirmation.

* *

PICNIC AT WOODINGTON

There will be a picnic at the Clayton Memorial Universalist Church, Woodington, Saturday, June 25. R. G. Maxwell of Seven Springs will be a speaker. Cold drinks will be sold for a Sunday school benefit. The public is invited to attend with baskets.

* *

UNIVERSALIST CONVENTION

The annual convention of the Universalist Church in this state will be held at Pink Hill Sept. 22 to 25, it was announced to-day. Ministers of nation-wide repute will attend. It is expected that 100 or more lay members of churches throughout the state will be present. There are several thousand Universalists in North Carolina. The largest congregations are in the east. Kinston has the most influential city congregation. The church is strongest in the nation in the New England states.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

INSTITUTE INKLINGS

Ferry Beach. New England schools should send, not merely one, but several, representatives apiece.

Murray Grove. It is good news that Dr. John Murray Atwood is to have the Biblical work.

Chicago. The Y. P. C. U. will cooperate by sending Stanley Manning for a special course.

Detroit. Mrs. Galer will be the specialist on elementary work. She can be consulted between sessions.

* *

THE TOKYO FIRES

Dr. Ayres sends a welcome word. The great fires, which destroyed more than three thousand dwellings in Tokyo, were not in the neighborhood of either our Central Church or the Blackmer Home. This item will answer many inquiries from anxious friends.

* *

TEACHING CITIZENSHIP BY POSTERS

Always wishing to aid our schools in every way, we have provided a new help for teaching citizenship. A collection of posters on citizenship subjects, prepared by the National Child Welfare Bureau, has been purchased, and a set will be loaned, without charge, except for postage, to any Sunday school to be used for exhibits for limited periods. Or to schools wishing to purchase a set for permanent us , we will gladly send description and prices. The posters are hand colored and are very attractive. Apply to the General Sunday School Association, 359 Boylston St., Boston, Mass.

John M. Ratcliff,
Superintendent Social Service Department.

* *

RECRUITS

There is every probability that the entering classes at our theological schools in September will be the largest for many years. Where are the fine young people coming from? From our Sunday schools, every one of them. They are coming because for years they have been receiving the right instruction and the right influence from consecrated pastors, officers, teachers.

There are many other possible recruits who only need invitation and encouragement to induce them to give their lives to the Church. Here is one of our greatest denominational needs and no one whose word might result in a useful candidate for our depleted ministry has a right to be indifferent or timid.

* *

PROGRESS UNDER THE STANDARDS

The number of schools using our system of standards is rapidly increasing. Recent applications have been from Cleveland, Ohio, Springfield, Mass. (Second), Girard, Penn., Philadelphia, Penn. (Restoration), New Bedford, Mass., Reading, Penn., and Anoka, Minn.

Reports show that last year eight schools attained 100 per cent of the efficiency standard and two attained 100 per cent on the Higher Efficiency standard.

If any reader does not understand fully in regard to this very helpful plan, he should send for information to the General Sunday School Association. Rev. A. Gertrude Earle has the work in charge.

* *

MARRIED—MISS TINY LITTLE AND TOM THUMB

From the All Souls' Sunday school of Portland, Me. (Woodford's), came a generous check for the Armenian orphans and an interesting account of the way in which the money was secured.

The Golden Rule Class had a miniature wedding, "Mr. and Mrs. John Little" inviting their friends to the marriage of their daughter "Tiny" to "Mr. Tom Thumb." The children were very cunning in their little evening dresses and dress suits. The picture of the principals was published in the Portland papers.

* *

The friends of the General Association have been loyal and generous, by genuine sacrifice supplying the money wherewith we have served our schools. A few who have pledged have not yet found it convenient to pay—or more probably the matter has slipped their minds. Now is a good time to make glad the heart of Treasurer Brown. Send the money, however, not to him, but to the office at 359 Boylston St., Boston.

Among Our Churches

Massachusetts Letter

The Massachusetts Conventions, so far as the actual sessions of 1921 are concerned, are history, but the splendid forward-looking spirit which was engendered by those meetings must be prophetic of the larger work which the Church will do in the immediate future. * * **The Hosea Ballou Foundation** of one hundred thousand dollars for specific home institutional work is a challenge that will not remain unanswered. Plans are being put in shape for the campaign, and we welcome a word from any and all who may be interested. * * **The Field Campaign** for the coming year will call for the co-operation not only of our organized churches but of every Universalist in the state who resides at a distance from organized churches. The names and addresses of all Universalists residing in sections where there is no church of their choice are desired by the State Superintendent. Do you know of a section where it may be possible to gather together a dozen or more children and adults for a Sunday school? If so, communicate with the undersigned. You can help us and we desire to help you. * * **The Missionary Institute** at Tufts College was the next step in making effective the idea of assisting individuals to become fitted for leaders of mission study classes in the local churches. If you need such assistance write to Mrs. Mary I. Chamberlain, 111 Sheridan Street, Jamaica Plain, Mass. * * **The Sixth District Conference** held its spring meeting in the Westminster church on June 15. The attendance was not large, but the plans made were forward-looking. Rev. L. J. Richards was elected president and Rev. Lucy Milton Giles secretary for the coming year. * * **Cape Cod** rallied to the church on Sunday, June 12. An all-day mass meeting was held in the Orleans church with good representations from all the churches on the Cape. They came by auto and by barge and it was good to be there. Dr. Hall gave one of his finest at the morning service to a congregation which filled the church. Victor A. Friend, vice-president of the State Convention, lived up to his reputation and in the afternoon delivered a message and a challenge such as only a consecrated layman can deliver. The day was so worth while that another get-together will be held at Provincetown on Sunday, Sept. 11. Cape Cod Universalists will please mark the date and preserve the day for their Church. * * **The Doolittle Home Field Day** broke the record in many respects. The people came, the donations were brought and sent, and altogether we are commencing to approach the sustaining of the Home. We need, however, more of the churches and individuals to be on the list of members and contributors. * * **The Universalist-Unitarian Churches of Beverly** held services on June 5 of singular interest. On that day Revs. Harold W. Haynes and Howard Charles Gale exchanged, and from the pulpit of "the other fellow" each spoke of the differences and likenesses of the two denominations. The local paper gave liberal space to the two addresses. * * **Worcester First** is having a calendar full of red letter days. Sunday, May 1, was the twenty-first anniversary of the present pastorate; Sunday, June 5, a great church membership recruiting day, with General Superintendent Lowe present; and Sunday, June 26, the fiftieth anniversary of the dedication of the present church edifice. Dr. John Coleman Adams, son of Dr. John G. Adams, a former pastor, gave the sermon. This church has received 149 new members during the past eighteen months. * * **West Somerville** observed the fortieth anniversary of its organization on June 26-27, with special services and gatherings. This church has definite plans for service in the parish house, for the erection of which funds are being accumulated. * * **Gardner** is to provide a social room for the church by adding a vestry to its present building. The vote has been passed and ways and means are being considered. * * **Lowell Grace** is rejoicing in the continued accessions to all departments of its work. Its constituency roll has been nearly doubled during the present campaign, and extensive repairs and alterations have been made in the plant. * * **Medford First** is having satisfactory returns from its constructive plans. A financial convass has more than doubled its list of regular contributors. The pastor, Rev. Hendrik Vossema, and his wife go to Lempster, N. H., for the summer. This is the third season that they have served this place. * * **Shirley** has made extensive improvements upon its parsonage and church property. Services have been maintained throughout the year and substantial gains made under the leadership of Chaplain Purdy of the 36th Regiment, stationed at Camp Devens. To Chaplain and Mrs. Purdy go expressions of deep appreciation. * * **Saugus** came to its annual meeting with all bills paid, a mortgage of $700 paid, nearly $700 expended in church repairs, and a balance of $300 in the improvement fund. All departments show good numerical gains. Rev. Frank S. Rice is the minister. * * **Somerville First** looks forward to the resuming of services in the autumn with eager anticipation, because it means the return of its esteemed minister, Rev. Harley D. Maxwell. * * **Personals:** Rev. Frank H. Billington completes his service as minister of the Waltham church to become pastor at Gorham, N. H. Rev. L. W. Coons, D. D., observed recently the eighth anniversary of his Haverhill pastorate. He has served as third member of a local committee to arbitrate a local wage question, and as such rendered the final decision regarding the question at issue Rev. R. Perry Bush, D. D., sails from New York about the middle of July for an extended trip in South America. At the urgent request of the officers and parishioners of the New Bedford Church, Rev. F. A. Wilmot has withdrawn the resignation which he had tendered. Mr. Wilmot has been preaching at Mattapoisett during the month of June. Rev. Clarence Guy Robbins received the merited honor at Tufts Commencement of having conferred upon him the degree of Doctor of Dvinity. The Doctor's many friends rejoice. The many friends of Rev. and Mrs. Nelson L. Lobdell were glad of the privilege to greet them at the Tufts College Institute after their fourteen years' service in Japan. * * **The Vacation Season** is at hand. May our contact with God's great out-of-doors refresh body and soul so that the services of next year by our churches shall be just the opportunities we seek in which to render personal appreciation for all that we have received during this our playtime. *Summer services will be held in the Charlestown Church the four Sundays in August.* *George E. Leighton.*

Church News and Interests

DENOMINATIONAL CALENDAR

July 13-19. National Y. P. C. U. Convention, Chicago.

July 16-Sept. 5. Murray Grove, N. J.

July 22-31. Chattanooga Institute.

July 30. Plymouth Pilgrimage. Field Meeting and Pageant.

July 30. Maine State Field Day, Ferry Beach Park.

July 31. National Comrades Sunday, Ferry Beach Park.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,215
Chapman, Ala.	7
Denver, Col.	1
Hoopeston, Ill.	1
Muncie, Ind.	2
Caribou, Me.	10
Gardiner, Me.	1
Palmer, Mass.	6
Salem, Mass.	2
Cortland, N. Y.	2
Feasterville, S. C.	4
Texas Convention Church	25
Bellows Falls, Vt.	3
Northfield, Vt.	1
Old Town, Me.	5
Valley Falls, R. I.	13
Total	3,298

CHRISTENINGS

Before reported, 841. Bridgeport, Ct., 12; Hoopeston, Ill., 1; Caribou, Me., 4; Gardiner, Me., 7; Norway, Me., 8; Palmer, Mass., 2; Somerville, Mass., First, 10; Potsdam, N. Y., 2; Bellows Falls, Vt., 1; North Hatley, Que., 1; Lowell, Mass., First, 10; Old Town, Me., 9. Total, 926.

PERSONAL

The Rev. E. Dean Ellenwood's summer address until Sept. 1 is 6046 Kimbark Ave., Chicago.

The Rev. Judson P. Marvin of Rochester, Vt., has accepted a call to the Church of the Messiah, Portland, Me., and will begin his pastorate there Sept. 1.

The Rev. Edwin A. Cunningham, of the Central Church, Indianapolis, Ind., was married on June 24, by the Rev. James Houghton, at Elmer, Mo., to Miss Ollie Shumaker, daughter of Mr. and Mrs. Solomon Shumaker. Miss Shumaker has been an active member of the Elmer church.

The Rev. Henry B. Taylor of Meriden, Conn., now traveling in Europe, had the good fortune to be in Glasgow and attended the unveiling of the John Hunter Memorial at Trinity Church, of which Dr. Hunter was the pastor at the time he made his notable tour of America under the auspices of the Universalist Church.

California

Santa Paula.—Rev. Frank L. Masseck, pastor. The Sunday school has recently received a gift of $100 from a friend of the school.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. The second year of Mr. Kearns' pastorate with us is now drawing to a close with a splendid record of achievement. The department of religious education has been reorganized and is now conducted in a most efficient manner. The church school is growing rapidly, thirty-one new members having been secured during the last six months. A strong and progressive Y. P. C. U. has been organized. A men's club has been formed. Boy Scouts and other young people's organizations are flourishing. The congregations have increased. The participation of the church in community affairs has been enlarged. Forty new members have been received into the church. The church finances have been placed on a much sounder basis, the pledged subscriptions having been increased one hundred per cent. A determined effort to pay off the $17,700 indebtedness on the church property has been begun and is being carried out on schedule, an additional $1,000 having been paid on July 1. Plans are under way for the organization in the fall of hospitality, calling, membership and other committees. Mrs. Janet Blackford, as parish worker and director of religious education, has made for herself a large and important place in our program. On Children's Day a large congregation enjoyed a splendid program by the members of the church school. Twelve children were christened. Mr. Kearns will leave for a month's vacation the first of August and we shall begin our fall program on the second Sunday in September.

Illinois

LeRoy.—Rev. John S. Cook, pastor. This parish is again fairly on the list of active churches. Congregations have been fairly good during the three months that Dr. Cook has been here. The Mission Circle, the Mercy Chapel Gleaners and the Sunday school have been doing excellent work. A pageant was presented Children's Sunday on the lawn of the superintendent's home before a large audience. Under Mrs. Keenan's efficient leadership, the school is growing. At a union service in the Methodist church, our pastor preached the Memorial sermon, which was published in the local paper. During July the churches will hold union services in the beautiful city park. On the last Sunday before vacation Dr. Cook preached on the work of the larger Church. The offering for the work of the Conventions, State and National, amounted to $42.

Indiana

Rev. Luther R. Robinson will hold an all day (basket dinner) meeting at Sebastopol, near Mentone, on July 24.

Maine

Old Town.—Rev. Harriet Baker Robinson, pastor. The church has had a year of progress. Twenty-six members were received during the year. Five members joined in June and nine children were christened. A chapter of Comrades has been organized, with twenty-seven charter members. The average attendance of the Sunday school has materially increased. The entire interior of the church building has been painted and otherwise improved.

Norway.—A district rally held recently under the auspices of the Y. P. C. U. was well attended with good delegations from near-by towns. A collation was served previous to the exercises. Rev. Alfred Cole of Deering, Me., was the chief speaker. Steps were taken toward forming a district association. On Children's Sunday eight children were christened. Mrs. Caroline Hall, formerly of Norway, long an earnest helper in the Weymouth, Mass., church, has made a generous gift of money to the church of her childhood. On July 10, Dr. J. Fort Newton preached on "The Gospel of To-day," under the auspices of our Chautauqua.

Massachusetts

Franklin.—Rev. Reignold K. Marvin, pastor. Union services of the Baptist, Congregational and Methodist churches were held with us the first two Sundays in July. Mr. Marvin preached July 3 on "The Glory of America" to a company that filled the church. He will spend the remainder of July and August at New York City and Newcastle.

Plymouth.—Rev. Burte B. Gibbs, pastor. This church is taking an active part in the Tercentenary Celebration. In connection with the celebration it is worthy of note that the parish has unanimously voted to install a memorial organ in the church and to that end has employed Rev. William P. Burnell to take charge of the financial canvass.

Salem.—Rev. U. S. Milburn, pastor. Two members were received at the July communion service. A full musical program by the church quartette, and an address upon "The Value of Memorials," made the service an impressive one.

Somerville, First.—Ten children were christened June 12, Children's Sunday, Dr. George E. Huntley officiating.

Somerville, Third.—Rev. Isaac Smith, pastor. The fortieth anniversary of the founding of the church was observed June 26-27. On Sunday morning, Mr. Smith preached a sermon upon the history of the church, bringing home the point that we must be as progressive and forward looking in our day as were the founders of the organization. A special musical program added much to the service. Notices had been sent out to all ever connected in any way with the church. On Monday evening a reception was held, at which the officers of the various organizations made

five minute speeches, after which delicious refreshments were served.

New York

Potsdam.—All the younger children took some part in the morning exercises Children's Sunday. Two children were baptized. On June 19 Dr. Payson spoke to a well filled house of Masons and Eastern Stars. On June 26 Professor Marvell from the Canton Theological School preached, thus closing church services until September, when we hope to have a settled pastor.

Pennsylvania

Philadelphia.—Rev. H. E. Benton, pastor. "Religion that practises righteousness and justice in shop, office, theater, church, everywhere, every day—that's Universalism," is the big sign with six sliding boards which was placed, like the Wayside Pulpit, in front of our church. Something of general nature is put on the sign board the first of the week, and Thursday or Friday, Sunday announcements are shown. At night the sign is illuminated.

Vermont

Northfield.—Rev. C. L. Paddock, pastor. The local lodges of the Modern Woodmen, the Odd Fellows, and the Masons, have at different Sundays in June attended our church in body. Two children were christened and one member received Children's Sunday. A number from our church attended the Central Association at Richmond. Rev. Jas. B. Sargent, for sixteen years pastor of the Congregational church which federated with our church, has resigned to enter upon the work of raising funds for the mission field of that church. The comedy, "Charlie's Wife," was presented by members of the faculty of Norwich University and their wives and repeated at Randolph, netting us nearly $275 to be used for repairing the church. Our ladies are already planning for the annual fair in September when they will run the "Eating House" on the fair grounds.

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REPORT FROM TEXAS

Since our last report twenty members have been received from Nolan County, Texas, the General Superintendent sent us five members and one constituent, from various parts of the state, making twenty-five members to the credit of the Texas Convention Church. This makes fifty members added out of our quota of fifty-five.

* *

PRESERVE OUR SACRED SHRINE

Good Luck, Murray Grove, N. J.

"Put thy shoes from off thy feet, for the place whereon thou standest is Holy Gound."

In this humble and reverent spirit do we approach Murray Grove. In this very spot sat John Murray and Thomas Potter. In this very room did John Murray sleep and spend his night of prayer.

On this very shore did the winds blow until John Murray, in the meeting-house, erected by Thomas Potter in the faith that God would send him a preacher, preached his first Universalist sermon in America, and if your heart does not throb with a greater joy in your faith when you are here, you are not a Universalist.

Here is the scene of the greatest religious romance in all Christian history, a classic for all generations, and a little band of loyal, devoted Universalists have quietly but persistently worked and sacrificed until the sacred spot is the property of the whole Universalist denomination and is under the control of the Trustees of the General Convention.

In the face of these facts, how can any Universalist withhold his support?

We need only $10,000 to complete the payment for the splendid improvements recently made.

Before reported	$1,211.28
Mr. Benjamin Atha, Newark, N. J.	10.00
Miss Bessie MacGowan, Newark, N. J.	.60
Miss Emma Krementz, Newark, N. J.	103.44
Mrs. Chas. Beardsley, Newark, N. J.	5.00
Miss Alice W. Williams, Newark, N. J.	1.00
Mrs. J. Williams, Newark, N. J.	2.50
Miss Susie Dennis, Newark, N. J.	5.34
Miss Mabel Smith, Newark, N. J.	1.95
Mrs. Charles Abbott, Newark, N. J.	6.56
Miss Edith Crane, Newark, N. J.	21.18
Mr. Fred Osgood, Newark, N. J.	5.00
Mrs. Fred Osgood, Newark, N. J.	5.00
Mrs. T. H. Krementz	3.40
Miss Flora Hayes, Newark, N. J.	6.50
Mrs. A. Hays, Newark, N. J.	3.00

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MISS VIRNA MACLEOD AND CAPTAIN SHUTTER MARRIED

Miss Virna MacLeod and Captain Arnold W. Shutter were married yesterday, May 23, at the home of the bride's mother, Mrs. Donald J. MacLeod, on South Lime Street. This announcement is of wide interest in Riverside, where Miss MacLeod has resided all her life, and where her friends are without number.

The wedding ceremony was witnessed by the bride's immediate family and a few intimate friends. The marriage vows were exchanged before an improvised altar of flowers and greenery arranged in the living room. The impressive ring ceremony was read by Rev. Ira Barnett, pastor of Calvary Presbyterian Church, and the prayer was offered by Dr. B. S. Haywood, pastor of the First Methodist Church.

Following the ceremony, the wedding dinner was served at the Mission Inn. Later Captain and Mrs. Shutter, accompanied by several friends, motored to San Bernardino, where they boarded an eastern bound train, which took them to Camp Pike, Little Rock, Arkansas, where the Captain will be stationed with the 10th Field Artillery.

There will be general regret that Captain and Mrs. Shutter are not to make their home in Riverside. Mrs. Shutter is one of Riverside's best loved young women, and her absence will be widely felt. A member of Calvary Presbyterian Church and active in the affairs of the Riverside Woman's Club, she will be missed in both church and social circles.

Captain Shutter, during the time he has been stationed at March Field, has won a large circle of friends in Riverside. He is the son of Dr. and Mrs. Marion D. Shutter. Dr. Shutter, an eminent divine, is pastor of the Church of the Redeemer, Minneapolis. He was a recent guest at Glenwood Mission Inn and spoke at the April meetings of both the Present Day and Rotary Clubs.

Captain Shutter is an expert linguist, a graduate of Yale, and obtained his Master's degree at Minnesota University. He was in the army throughout the war, and took part in three major engagements.

To Captain and Mrs. Shutter go the best wishes of the many friends who have so highly esteemed them here.—*Riverside (Cal.) Enterprise.*

* *

FIFTY YEARS IN THE MINISTRY

On June 9 a reception and banquet under the auspices of the Ladies' Aid and the Men's Club of the Harrisville, R. I., church were given in honor of Dr. James Vincent, who has just completed his fiftieth year in the active ministry of the Universalist Church. Five years have been spent in the Rhode Island fellowship as pastor of the Harrisville church. Delegates from other churches in the town and from Universalist churches in other parts of the state were present, and messages of congratulation were received from ministers and parishes with whom Dr. Vincent has been associated during his long period of service.

The church was artistically decorated with mountain laurel in full bloom. Long and well furnished tables greeted the many guests as they entered the banquet hall. Judge Frank H. Potter, moderator of the parish, acted as toastmaster in an entirely satisfactory manner. He introduced Dr. Henry I. Cushman appropriately as the dean of the Rhode Island ministers. Rev. R. R. Hadley, as representative of the First Church, Providence, brought a contribution of gold as testimony of the interest of that church in the celebration, and Rev. E. Dean Ellenwood of Woonsocket also brought a similar gift. Two young men with musical talent entertained the guests with song, which added greatly to the pleasure of the occasion. On the table beside Dr. and Mrs. Vincent was a large fruit cake, on which was frosted in golden letters, "1871-1921."

Letters, gifts, words of cheer and congratulation, songs and speeches all went to make the golden jubilee a success. The whole affair was a glowing tribute to the loyal service which Dr. Vincent has given unstintedly to the church for a half century.

* *

NOTICE

The receipt of many copies of the *Leader* in response to the appeal in the issue of July 2 is gratefully acknowledged. No more are needed.

* *

Notices

MURRAY GROVE ASSOCIATION

Program for 1921

July 16. Opening Day.

July 17. Morning Sermon, Rev. C. E. Petty.

July 18-23. Chapel Talks, "The Meaning of Faith."

July 24. Morning sermon, preacher to be announced. Evening Conference, "OurGreatest Work."

July 25-3;. Chapel Talks, "Social Service."

July 31. Morning sermon, preacher to be announced.

Aug. 1-6. Chapel Talks, "The Spirit of Democracy."

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

* *

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

* *

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

* *

MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Ticket should be purchased to Forked River.

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

District of Columbia, H. E. Williams, 1317 Rhode Island Ave., N. W., Washington.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Iowa, J. E. Reid, Altoona.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

* *

W. N. M. A. INSTITUTE AT FERRY BEACH

Following is the program for the Institute of the Woman's National Missionary Association for Women and Girls, at Ferry Beach, Aug. 1-5.

Monday, Aug. 1. 9 a. m. Opening. 9.15. Mission Study, Senior Text Book, "The Kingdom and the Nations," Chap. I. Japan and Korea, Rev. Maude Lyon Cary, Chairman of Mission Study, New York State. 10. Class in Methods. Leader to be announced. 11. Mission Study for Girls. Junior Text Book, "A Noble Army." Miss Carrie J. Crowell, President Rhode Island Sunday School Association.

7.45 p. m. A "Get-together Social" at the Quillen.

Tuesday, Aug. 2. 9 a. m. Mission Study, Chap II, "China." 10. Methods. 11. Junior Mission Study Class.

7.30 p. m. Songs of the Mountaineers of North Carolina. 7.45. Address by Mrs. Katharine Haskell, "Our Work in North Carolina."

Wednesday, Aug. 3. 7 a. m. Mission Study, Chapter III, "India, Islam and the Near East." 10. Methods. 11. Junior Mission Study Class.

7.15 p. m. Song Service. 7.45. Illustrated lecture on Japan by Minnie J. Ayres.

Thursday, Aug. 4. 9 a. m. Mission Study, Chapter IV, "Africa and Latin America." 10. Methods. 11. Junior Class.

7.15 p. m. Song Service. 7.45. Address on Japan by Rev. Nelson L. Lobdell.

Friday, Aug. 5. 9 a. m. Mission Study, Chap. V and VI. "What the World Needs; What Is Required of Us?" 10. Methods. Exhibit of Missionary Handiwork. 11. Junior Study Class.

7.45 p. m. Missionary Drama under the direction of Rev. Maude Lyon Cary.

* *

PLYMOUTH PILGRIMAGE

Saturday, July 30

Universalists are invited to a field meeting under the auspices of the Universalist Historical Society at 2 p. m. Pageant at 8.30 p. m.

Hosea S. Ballou, President.
Warren B. Brigham, Secretary.

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

July 8, 1921. Rev. E. P. Wood is accepted from the New York Convention. Rev. C. F. McIntire is accepted from the New Hampshire Convention. Rev. Frank A. Stockwell is transferred to the New York Convention.

George F. Fortier, Clerk.

* *

NEW YORK FELLOWSHIP COMMITTEE

Jan. 29, 1921. Letter of license was granted to George H. Campbell.

June 14. Rev. E. P. Wood was transferred from the New York State Convention to the Convention of Vermont and Province of Quebec. Rev. Charles H. Murch was transferred from New York State Convention to the Massachusetts. Rev. Frank A. Stockwell from Vermont and Province of Quebec Convention to New York State Convention was accepted.

June 18. Transfer of Rev. C. E. Petty from Pennsylvania to New York State Convention was accepted.

June 18. License to preach was given to F. E. Benton.

George H. Bowers, Secretary.

* *

NOTICE

The annual meeting of the Committee of Management of the Northfield Summer School of Religious Education will be held on Wednesday afternoon, July 27, at 2 p. m., Stone Hall, East Northfield. Reports will be presented and officers elected and committees appointed for the ensuing year.

George A. Goodridge, Clerk.

* *

IOWA FELLOWSHIP COMMITTEE

A letter of license has been issued to Curt Conner for one year.

O. G. Colegrove, Secretary.

* *

Obituary

William Cree

In the death of William Cree, aged eighty-six years, at Elgin, Ill., June 1, Universalism in the West suffered the loss of one of its grand old men. Mr. Cree was a native of Grand Isle, Vt., where he grew to manhood. In 1856, with a great number of other liberty-loving spirits, he went to Kansas, where he participated in the famous struggle between the slavery and the anti slavery sympathizers of the territory. He then returned east and lived for some time at Whitehall, N. Y., where in 1866 he was married to Miss Mary Coleman. A little later he went to Illinois and settled on a farm near Elgin. For more than fifty years Mr. Cree was affiliated with the First Universalist Church of Elgin, seeing it grow from a struggling little group of liberals to one of the largest of our churches in the Middle West. For many years he was member of the Borrowed Time Club, of Oak Park, where he spent considerable time in the home of a daughter.

His wife died in 1911. His surviving children are Mrs. A. C. Smith, of Oak Park, Ill., Mrs. C. F. William Schultz and Miss Jessie Cree, of Elgin, and a son, Charles, of Portland, Oregon.

Funeral services were held at the home of Mrs. Schultz, June 3, conducted by Rev. Frank D. Adams, D. D., pastor of the Elgin church. Burial was at Bluff City cemetery.

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Crackling

Ivan: "If you won't marry me, I'll blow up this house and every one in it."

Olga: "Oh, Ivan, you are just too killing for anything."—*Stanford Chaparral.*

* *

The chauffeur never spoke except when addressed, but his few utterances, given in a broad brogue, were full of wit.

One of the men in the party remarked: "You're a bright sort of a fellow, and it's easy to see that your people came from Ireland."

"No, sor; ye are very badly mistaken," replied Pat.

"What!" said the man. "Didn't they come from Ireland?"

"No, sor," answered Pat, "they're there yet."—*Exchange.*

* *

First Film Star: "Got anything special on to-day, Cyrus?"

Second Ditto: "Nope—only a race against death an' a leap for life."—*London Bystander.*

* *

Mr. Edison's questionnaire reminds us of the story of the Irishman who, while undergoing the civil service examination for policemen, was asked if he knew the distance between Boston and San Francisco.

"Well, no, I don't know the distance exactly," he replied, "but if that's goin' to be my beat I don't want the job."—*Boston Transcript.*

* *

"I will put no money in this campaign, and I am obligated to no one, but if nominated and elected will be the jailer of all the people."—*From the campaign announcement of a candidate for Jailer of Perry County, Kentucky.*

* *

Philadelphia has adopted the daylight saving plan, doubtless for last summer.—*Hot Springs Sentinel-Record.*

* *

"Pardon me, sir," began a motorist in the far back Ozarks, addressing a time worn man whom he had overtaken in the big road, "but where do you live?"

"I don't live a-tall," was the answer. "I stay at my son-in-law's."—*Kansas City Star.*

* *

Western Maryland mine operators have nothing to fear from labor agitation if the word of a miner, picked up near Lonaconing by a motorist, is to be trusted. "Na," said he, discussing the situation, "there ain't no fureners in our mines to start troubles; we're all either English or Irish or Scotch or Welsh."—*Survey.*

* *

The Judge (to prisoner): "When were you born?" (No reply.) "Did you hear what I asked? When is your birthday?"

Prisoner (sullenly): "Wot do you care? You ain't going to give me nothing."—*Klods-Hans (Copenhagen).*

Missionary Text Books for 1921-22

The Kingdom and the Nations

By ERIC M. NORTH, Ph. D.

For the coming year Dr. North has provided a valuable book, equally important to men and women. In the first chapters the author gives vivid glimpses of conditions in all the Eastern countries to-day—political, social, religious. It is a book which will compel thought, prayer and action, and should be used in open forum as well as studied in women's societies. The chapter headings are:

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My Father's Kingdom, by Rev. Maude Lyon Cary. An allegory to be used in connection with the study of "The Kingdom and the Nation." Price 10 cents. $1.00 a dozen.

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A challenge to the young people of America to choose the path of service rather than the path of self-interest.

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